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Ralph C. Link
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Born: April 9, 1929, Pittsburgh, Pa.
Married: December 15, 1951
Wife: Shirley Margaret Neill
Born: December 8, 1930, Pittsburgh, Pa.

Children: Ralph Dale Link, born May 11, 1955, Pittsburgh, Pa.
Lloyd Alan Link, born May 28, 1958, Pittsburgh, Pa.
Nancy Lynn Link, born March 15, 1961, Butler, Pa.

SCHOOLING:

Graduated from Perry High School, Pittsburgh, Pa.
June 1947

Lay Ministry School, Penn West Conference of United
Church of Christ, September 1965 to May 1969

Commissioned Lay Minister June 1969

Lancaster Theological Seminary, Lancaster, Pa.,
September 1970

Graduated from Lancaster Theological Seminary May 1974

Ordained to Christian Ministry March 10, 1974

PASTORATES:

As Lay Minister: short term, 1 month or less in
various churches 1965 to 1967

Emlenton Lamartine Charge of United Church of Christ
1967 to 1969

Short term in various churches 1970 until Seminary
entrance July 1970

July 1970 to December 1973 Student Pastor at Trinity
Charge, New Bloomfield, Duncannon, Pa., Penn Central
Conference, United Church of Christ

December 1973 to present, St. Paul's United Church of
Christ, Butler, Pa., Penn West Conference, United
Church of Christ

PERSONAL TESTIMONY

OF

Ralph C. Link

I am the youngest of five children. I was born just prior to the onset of the Depression. Our family was very poor. My father was an alcoholic and my mother was a very religious person who was searching for the Lord. During my childhood she did her best to teach me the things of the Lord. Later in life she came to a personal relationship with Him.

I grew up in the Evangelical and Reformed Church where salvation by grace alone was not preached nor taught. I knew all about Jesus, what He did, how He lived, His miracles, His death and resurrection, but I didn't know Him personally.

My life had many ups and downs and all the while I was attending church and striving with my good works to please God. At a very low point in my life when we were deeply in debt and my wife and three children were all ill, I came to the crossroads. I watched a Billy Graham Crusade on television from some distant city and the message he preached seemed to be directed right at me. I wrestled with making that commitment to Christ, but didn't. The next afternoon and evening at work on the 4 to 12 shift I came to the conclusion that I needed to make that commitment to Christ. It seemed like there was no other choice if life was to have any meaning. That night when I came home from work at 1:00 A.M., I laid face down on the living room floor and told God that I couldn't live my life in my own strength and I accepted the gift of salvation from my Savior Jesus Christ. My life has never been the same.

Through several meaningful circumstances I was called by God to serve Him in the Christian Ministry and to help spread that wonderful message of salvation through the shed blood of Jesus Christ. What a wonderful and rewarding time it has been and I give Him all the praise for my salvation and the opportunity to serve Him.

STATEMENT OF FAITH

OF

Ralph C. Link

I believe the Bible, both the Old and New Testaments to be the inspired inerrant Word of God. I believe the Bible is the complete revelation of His will for the salvation of men and it is the final authority for the Christian faith and life.

I believe in one God, who is eternally existent in three persons: Father, Son and Holy Spirit.

I believe in the Deity of the Lord Jesus Christ that He is true God and true man. I believe that He was born of the Virgin Mary, that He lived in sinless life, that He performed the miracles recorded in Scripture, that He died on the cross as a sacrifice for our sins, that He bodily arose from the dead, that He ascended on high where He is at the right hand of Almighty God as our intercessor.

I believe in the Holy Spirit and that He comes and indwells each believer at the time of conversion. I believe that He lives in each believer to lead, to instruct, and to convict so that a believer may live a more godly life.

I believe that through the shed blood of Jesus Christ and through His resurrection, this is the only ground for justification and salvation for all who receive Him. A Lord and Savior and to such as receive Him, they are born of the Holy Spirit and become children of God.

I believe water baptism and the Lord's Supper are ordinances of the Church but are not means of salvation.

I believe in the personal and premillennial and imminent coming of the Lord Jesus Christ.

I believe in the resurrection of the dead, for the believer to resurrection of life and joy with the Lord, for the unbeliever to resurrection of judgement and everlasting punishment.

ST. PETER'S UNITED CHURCH OF CHRIST
 Rev. L. Collins Defibaugh, Pastor
 Guest Speaker: Mr. Ralph Link
 FIFTH SUNDAY AFTER TRINITY June 25, 1967

SANCTUARY PRAYER

May all our thoughts, O God, be guided by thy Word and ruled by thy Spirit; that we may have among us the same mind which was in Christ Jesus our Lord. Amen.

- Organ Prelude
- *Processional Hymn No. 8
 - *Trinitarian Ascription Page 3
 - *Scripture Sentence for the Day Page 3
 - *Exhortation to Confession Page 4
 - Confession of Sin and Kyrie (Cong. seated) Page 4
 - Assurance of Pardon Page 5
 - *Doxology and Collect for the Day No. 550
 - Hymn No. 43
 - New Testament Lesson Philippians 4:8-13
 - *Gloria Patri; Apostle's Creed
 - *Pastoral Prayer; Lord's Prayer; Choral Response
 - Worship in presenting our Tithes and Offerings
 - Organ Offertory
 - *Offertory Response and Dedication Prayer
 - Anthem
 - Sermon Hymn (Read words silently) No. 472
 - Sermon "AN IMPOSSIBLE DREAM?" Mr. Ralph Link
 - *Sermon Prayer
 - *Benediction and Choral Amen
 - *Recessional Hymn No. 221
 - Silent Meditation (Cong. seated for your silent parting prayer.)

Organ Postlude () Denotes Standing

We welcome all visitors. Please sign our Guest Book in the Narthex after the service.

The flowers on the Altar are presented to the Glory of God and in loving memory of Husband and Father by the C. A. Alben family.

Head Usher: Elder Ernest McWithey; Acolyte: Alan Gross.

Organist: Mrs. E. L. Young; Assistant Organist: Mrs. T. D. McMaster; Choir Director: Mr. Darl Hollen.

We welcome to our pulpit today Mr. Ralph Link, a Lay Ministry student for Penn West Conference. We are happy to have him share in our worship and to receive this practical experience.

Vacation Bible School begins on Monday, June 26th, until Friday, June 30th, from 9:00 A.M. until 1:30 P.M. Kindergarten Dept. will meet at Calvin Church, and the Primary and Junior Depts. at St. Peter's. All boy and girls aged four years through sixth grade (completed) are invited. Children will bring their lunches, and milk will be provided.

The Senior Choir will practice on Tuesday at 7:45 P.M. The Youth Choir will practice on Wednesday at 7:00 P.M.

The Church Family Picnic will be held on Wednesday, July 12th, at the Community Park. There will be a tureen dinner at 6:30 P.M. for all church members and their families. There will be games and a closing Vesper Service.

Your Pastor will be on vacation next week at "Expo '67" and the New England States. Should the services of a Pastor be needed, contact Mr. Frank Lusk, Consistory President, and he will make or help with necessary arrangements.

Am Impossible Dream?

Text. Phillipains 4:13

I have the strength to face all conditions by the power that Christ gives me.

Introduction;

Our text for this morning is the 13th verse of the 4th chapter of Phillipians. An impossible dream? Perhaps. But let us delve into this a little deeper before we draw any final of definite conclusions. Several factors were the motivating force behind my choice of this text today. One factor was the words of a ~~song~~ song from a Broadway show. Another was the words of a poem. And still another was the words of a grade school teacher when I was in the sixth grade. But the prime motivation that put all of these thoughts into motion was the graduation of our oldest son Dale from elementary school. From there on all these other thoughts fell into place. I would like to ask each one of you to think with me as we do some exploring. Think back to the day when you stood on the threshold of life. This could have happened in grade school, upon our graduation from high school or when we reached maturity. It makes no difference when this occurred, whether it happened a few weeks ago, last year, or fifty years ago. And whether we want to admit it or not it has happened to each of us. What I am referring to is the time in our life when we really faced this business of living. When we have stood up to it and said o. k. here I am. I'm going to do so and so and become such and such and really amount to something. But where are those dreams now? Where are those goals we strove to reach? Are we the person we set out to be? Have we really achieved and found our place in this world? These are the things we should be asking ourselves and if our answers to all or some of these questions are in the negative, then perhaps we should be doing something about changing our answers to the affirmative.

In this business of living we need a goal. We must also have a procedure for living and we must do the actual living.

I. Goals:

In practically every endeavor that is undertaken by man there must be a goal. Something to aim for and to shoot at. This applies in business, in sports, in school, even in everyday life around the home. Think what major league baseball would be like if there were no pennant to shoot for. Think what Zeligople High School sports would be like if there were no championship game to strive for. What would be the sense of a businessman trying to get ahead if there were no chance to advance up the ladder? And you housewives strive to meet goals every day. Maybe you never thought of it this way but you do. You strive to get your washing and ironing done so you can meet your tight schedule for meals, shopping and so forth. Now what does all this have to do with us? Just this. As Christians we must have certain set goals to strive for in our religious life, just as we have goals to strive for in our personal lives. We need to continually have our goal in mind. We must constantly think of where we are going and strive to stay on the path leading there. That school teacher I mentioned earlier was constantly telling us, "~~to~~ hitch your wagon to a star". This was her favorite expression. But unfortunately it fell on many deaf ears, mine included. What she was trying to tell us was to reach beyond our grasp, and to strive for something beyond our abilities and our capabilities. In other words not to be content with merely living life but to set a goal beyond it. And this is what we all should be striving to do. To live our lives as Christlike as we can and to live now so that we may someday live eternally with God. This should be our goal. An impossible dream? No my friends not impossible but very difficult. Christ set the goal for us and He laid the groundwork. He rose from death to life and we can do this too

if we heed His call to forsake all else and take up our cross and follow Him.

II. Procedure.

Most of us would not think of taking a long trip by car without first mapping out our route. Yet this is the procedure many of us Christians use to try to reach our goals. We set our goal and never bother to map out the route to get there. Is it any wonder that so many people become disenchanted with the Church? If the major industries of our nation were run like some of run our lives our country would really be in sad shape. But fortunately God gives us each a few years ^{TO LIVE} ~~to~~ to correct the errors we make as we work toward our goal. But we can't always wait until tomorrow because sometimes tomorrow never arrives. So maybe we should sit down and take stock of our lives as soon as possible. We need to ask ourselves am I making use of the tools I need to lead me toward the goal? These tools in case you are wondering, are our Bibles, daily communion with God in prayer, and faith. Of the three probably the most difficult to use is faith. It's easy to find consolation by reading a few verses from the Bible. And it's not too difficult to pray, especially when we need help. But to place ourselves completely in the hands of God and trust that He will take care of all our needs is very, very hard to do. We are reluctant to do this because we like to look out for ourselves. It kind of makes us feel important to accomplish things on our own hook, rather than depend on someone else. But you see, most of ^{us} ~~are~~ are missing the whole point of living by faith. The old saying, "God helps them who help themselves," is more truth than poetry. God doesn't just want us to sit back and call on Him for help. We must ask Him to help us live, and then go ahead and live, believing that He will lead us and show us the way. It takes ~~the~~ action on our part to put faith to the test. Then the point of our text comes into focus very clearly. "I have the strength to face all conditions by the power that Christ gives

me." This is real faith. The little poem I mentioned before brings this point out rather nicely. It was written by Helen Steiner Rice and it is entitled, "Climb till your dreams come true." (The poem, page 54)

An impossible dream? You be the judge.

III Actual Living

Life to many people is not worth the living. We can witness this every year by the statistics that are printed showing how many people commit suicide. ^{EXAMPLE} I once worked with a man who was rather sour on life. This was wrong, that was wrong, and nothing nor no one was right. He made me feel rather miserable and I dreaded when I had to work with him. He would tell his tale of woe and end it with the old saying, "It's a great life if you don't weaken." ^{ONE} ~~one~~ day when he said this it was once too often and I replied, yes it is a great life and I enjoy every minute of it. I went on to explain the wonderful things we have in life and the beauty that is ours to enjoy. Shortly after this I noticed a change in him. He wasn't so sour and sarcastic anymore. He seemed to enjoy life a little more than he did before. Now I don't take credit for ^{THE} ~~this~~ transformation in this fellow. But perhaps something of what I said was a point that he had never thought of before and maybe he began to think differently because of it. We all feel at sometime or another that life is unbearable. Things begin to get us down and if we dwell on our misfortunes we can become very bitter. But what we forget is that everyone has disappointments. Everyone has troubles of some kind. But did Christ ever promise that this life would be a bed of roses? Did He ever say it would be free and easy? He said just the reverse didn't He? He tells us that the way to eternal life is narrow. He tells us that we will be persecuted for His sake. He also tells us that if we have faith and trust in God we shall prevail. It takes more guts to face life than it does to run away from it. Anyone can evade problems and trouble by running. and when we try to run from our problems who are we kidding? Can we ever escape our troubles? Sooner or later we must make a stand. It's the person

with real character who faces up to life and meets it head on, whether it's good or bad, whether it's fair or foul. And whether it's joy or sorrow. But isn't life really worth living? Do you enjoy life? We should enjoy every day that is ours to live. We should be able to enjoy it from the minute we open our eyes in the morning till we lay down to go to sleep at night. We not only should enjoy life but we can if we just do one simple thing every day. And that is to begin each day when we arise with a prayer of thanksgiving for another day in which to serve Him. And as we continue through the day, periodically, to thank God for the little things that are ours to enjoy and use. The sunshine, the air we breathe, the rain and snow, flowers, friends, family and many other things. These are all things most of us take for granted. Try it once starting today when we leave here. Try thanking God for being here, for the nice day we have, for the nice sunshine and for other things maybe you can think of. Do this every day for a while and see what a different outlook you have on life and how much more you will enjoy living it. If we each one did this we would all be able to keep our goal before us and to press on toward it, holding it ever before us and striving to attain it. There is a beautiful song taken from the Broadway show, "Man of LaMancha", and it is entitled, "The Impossible Dream", which sums this all up quite well. Perhaps you have heard it on the radio sung by Jack Jones, ~~Andy Williams~~ ^{MATT MONRO} or Robert Coulet. May be you have never paid any attention to the lyrics, but they say quite a lot. ^{BASICALLY} Although this is not a religious song it can have a religious connotation if we look for it.

To dream the impossible dream. To fight the unbeatable foe. To bear with unbearable sorrow. To run where the brave dare not go.

To right the unrightable wrong. To love pure and chaste from afar.

To try when your arms are too weary, to reach the unreachable star.

This is my quest, to follow that star, no matter how hopeless no

no matter how far. To fight for the right without question or pause to be willing to march into Hell for a Heavenly cause. And I know if I'll only be true to this glorious quest, then my heart will lie peaceful and calm when I'm laid to my rest. And the world will be better for this, that one man scorned and covered with scars still strove with his last ounce of courage to reach the unreachable star.

An impossible dream? No my friends. It is only what Christ would have us do, and that is to continue to strive to reach beyond our grasp and to strive toward our goal. I have the strength to face all conditions by the power that Christ gives me. Let us pray.

An Impossible Dream ?

PHIL

Text: Philippians 4: 13.

"There is nothing I cannot master with the help of the One who gives me strength. "

One of the most beautiful songs to come from the Broadway stage, is the song, "The Impossible Dream." It is taken from the musical, "Man of La Mancha." Although it is not a religious song it could very easily have religious connotations if it were applied in this direction.

To dream the impossible dream, to fight the ^{UN-}beatable foe: To bear with unbearable sorrow; To run where the brave dare not go. To right the unrightable wrong; To love pure and chaste from afar; To try when your arms are too weary, to reach the unreachable star. This is my quest, to follow that star, no matter how hopeless, no matter how far. To fight for the right without question or pause; To be willing to march into hell for a heavenly cause. And I know if I'll only be true to this glorious quest, then my heart will lie peaceful and calm when I'm laid to my rest. And the world will be better for this; that one man scorned and covered with scars still strove with his last ounce of courage to reach the unreachable star. "

Many times when I have heard this song I have thought how wonderful it would be if we all applied these thoughts in our lives. Then too I am reminded of one of the verses we heard read for our scripture this morning. It is the 13th verse of the 4th chapter of Paul's letter to the Philippians. Paul said, "There is nothing I cannot master with the help of the One who gives me strength." This is one of the most comforting verses in the New Testament. Now if we put the two of them together and place a question mark at the end, it reads like this; There is nothing I cannot master with the help of the One who gives me ~~the~~ strength. An impossible dream? In order to answer this question we need to ask ourselves if this would be an impossible dream to us. At this time of year ^{WE} I think of the young men and women who are graduating from schools and ^{OR GOING TO SCHOOLS} colleges, and how they are standing at the very threshold of life. And I think

back to the time when I once stood there. Have you ever thought back to that day? Have you ever thought of the dreams you had and the high ideals that you were going to strive for? The outstanding things you were going to achieve? And the hopes you had for the future? What ever became of these hopes and ideals? Are they lost and gone forever or is there still a flicker of flame awaiting the breeze to ^{MAKE THEM} ~~become~~ a reality instead of just a dead issue? I would like to ask each of us here today to think back in our lives to the day when we stood on the threshold of life. It makes no difference when this happened. Perhaps it occurred on the day of our graduation from some school or college, or perhaps it happened when we became of ~~age~~. Maybe it happened much later in life. When is immaterial. What I am referring to is the time in our life when we stood up to life and when we faced this business of living. When we stood up to it and said ok world here I am, it won't be long and you will have to notice me. When we said I am going to do this ,or I am going to do that.. When we said I am going to really amount to something and my life is going to count for something. Let me ask, where are those dreams now? Are they tucked away, back in the recesses of our minds? Are they pushed out of sight and therefore out of mind? Do they ever come back to haunt us and dig at us a little? Are we the person we set out to be, or have we really achieved and found our place in this world? These are the things we should be asking ourselves, and if our answers are mainly in the negative, then perhaps we should be doing something about changing our answers to the affirmative. ^{AND THIS DOES NOT JUST APPLY TO OUR YOUNG PEOPLE BUT TO ALL OF US.}

In this business of living we need a goal! We need something to shoot for, something that we can aim at. This is true in many areas of life. In the sports world one athlete strives to equal or exceed the mark set by another athlete. In business one salesman will strive to sell the most goods or try to sell as much as the top man has done. When I was in the fifth or sixth grade we had an English teacher who tried to instill in us an awareness of having a goal in life. Most of us thought she was a little balmy because she was a little eccentric. But in this respect of trying to give us something to

3..

aim for and shoot at, she had the right idea. Her favorite expression was, "Hitch your wagon to a star." Unfortunately this idea and expression fell on deaf ears. Mine included. But what she was trying to tell us was to reach beyond our grasp. To strive just a little harder to go beyond our abilities and capabilities. In other words not to be content merely with living life and going through the motions, but to set a goal beyond it and strive to reach that unreachable star. And this is what we should all be striving to do. To live our lives as Christlike as we can, and to live our lives in such a fashion now, that one day we may live eternally with God. This should be our goal and nothing or no one should deter us from reaching out for it. An impossible dream you say? No my friends not impossible, but very difficult. Christ laid the groundwork for us and He set the example. We should try to walk in His footsteps daily in order to achieve our goal.

To be able to say as Paul did, that we rely on the strength that comes from God, is saying quite a bit. It means that we are not completely self reliant. That we need outside help to get through this life. This is a point I have had several arguments on with a member of my family. He tells me that he is a self made man. My theory is that there is no such animal. We can accomplish many things in our lives, we can perhaps achieve greatness or become world famous, but the fact still remains that we must rely on other people to do any or all of these things. If you doubt this think back to the very first thing this morning. If you awoke to an alarm clock or a clock radio, you were dependent upon someone else. The radio or clock was manufactured by a company and by people assembling it. It didn't just find it's way to your bedside. Then if you had cereal for breakfast, the grain was grown by a farmer and taken to a mill to be processed and thence to the factory where it was processed into the product and packaged and shipped to a store, from where you bought it. Each of these steps involved many different people without which you and I could not very easily survive. So we aren't self made people are we? This is what Paul was saying. That with this strength that comes from God we can reach the unreachable. We can live this life to the fullest and still enjoy it. God leads us and guides us and without

Him we cannot do much of anything. Oh we can survive allright. But we would be living the meaningless lives of some of the people we can see around us. Life without God isn't too meaningful. When we say we need the strength that comes from God to live, this is not an impossible dream it is the truth about life.

The most important point of Paul's statement is the point, "There is nothing I cannot master." To say this in all sincerity requires a tremendous amount of faith or an awful lot of nerve. He didn't say there are some things I can do and some that I can't. Nor did he say there are a couple things I cannot master. He said there is nothing I cannot master with the help of the One who gives me strength. To state this calls for faith ^{AND POSITIVE THINKING} ~~and a very deep faith~~ at that. Paul was a man of deep faith. He ^{HAD} the experience of meeting Christ and from that day on his life was a life lived in faith. He knew that God was with him no matter what befell him. He placed his life in his care and then went and lived each day that God gave him to its fullest. He had the religion that we should all have. Which reminds me of the story of the negro who got up at a revival meeting and made the following statement. Brothers and sisters you all knows what a sinner I am, you know I aint been what I should. I robbed hen houses, I stole hawks, I lied and got drunk and gambled and swore, but I thank the Lord for one thing I aint never done. I aint never lost my religion. ^{NEVER LOSE OUR RELIGION} ^{WE SHOULD}

Faith is something we can't have enough of. Because there are times in all of our lives when the faith we do have wears thin. There are times in all of our lives when we begin to have our doubts about God and religion and everything in general. This is only human nature. But we need to try a little harder at times like this to not ~~become~~ so embittered that we lose all our perspective and all that we believe in. Too often people and church people in particular think of faith as just something that is gained and carryed through life like getting baptized or confirmed. But it isn't something that is bestowed upon us. It is something that we gain through experience. It takes events or circumstances in life to shape this faith. It requires our need or dependence upon God to bring our faith into the foreground. The old expression, "God helps those who help

themselves," is more truth than poetry. What this is saying is that we don't just sit back and expect God to do all the work, but we ask for His help and then do what we can to put this into motion. A little congregation met once during a long dry spell to pray for rain. The minister arose and addressed the congregation by saying, "We all know why we are here but what I want to know is where are your umbrellas? Isn't this the way we all act ~~at~~ sometimes? We want help from God and we need this help, but we are unable or unwilling to do what we should *WE MUST BRING OUR UMBRELLAS TO PRAY FOR RAIN* do. Faith requires action on our parts to put it into motion. There is nothing we cannot master with the help of the one who gives us the strength. An impossible dream? Perhaps. But a dream worth striving for to become the type of witness for our Lord that we should be.

This world should be a better place for our having lived. Here is where the words of this song are trying to impart a message to us. And the world will be better for this, that one man, scorned and covered with scars still strove with his last ounce of courage to reach the unreachable star.

What a fitting epitaph to add to anyones life. It is when we strive to do that which to others is impossible that we are at our best. Because it is at these times that we have forgotten ourselves and our little individual worlds, and we are reaching for the unreachable star. Let us keep the dreams and the high ideals in our lives. Let us never stop trying to be better than we are. Our dreams and ideals are not childish dreams, they are thoughts and ideas that can lift us to those things which are the unreachable stars. An impossible dream? ~~Let us pray.~~ There was ~~xxxxxxxxxxxx~~ once one man, who ~~xxxxxx~~ was scorned, and who became covered with scars. A man who strove with his last ounce of courage to reach the unreachable stars. He not only reached them, but he did it for you and I. That man was Jesus Christ. So when we talk of impossible dreams, we need but look to Christ and then we can say along with Paul, "There is nothing I cannot master with the help of the one who gives me strength."

ST. PAUL'S UNITED CHURCH OF CHRIST
PITTSBURGH, PA.
REV. JOHN R. BUCHER, PASTOR
ESTHER W. HERWIG, ORGANIST AND DIRECTOR
GORDON SAVELLE, ACOLYTE

SUNDAY, SEPTEMBER 3RD, 1967 15TH SUNDAY AFTER TRINITY

ORGAN PRELUDE - "MEDITATION" PACHE
HYMN MEDITATION - "DEAR LORD AND FATHER OF MANKIND"
* SOLEMN ANNOUNCEMENT
* INTROIT FOR THE 15TH SUNDAY AFTER TRINITY
M/ BOW DOWN THINE EAR, O LORD, HEAR ME.
C. O THOU, MY GOD, SAVE THY SERVANT THAT TRUSTETH
IN THEE.
M. BE MERCIFUL UNTO ME, O LORD.
C. FOR I CRY UNTO THEE DAILY.
* GLORIA PATRI
* COLLECT FOR THE 15TH SUNDAY AFTER TRINITY
HYMN #5 - "COME, THOU FOUNT OF EVERY BLESSING"
SCRIPTURE LESSONS FOR THE 15TH SUNDAY AFTER TRINITY
EPISTLE - GALATIANS 5:25 - 6:10
GOSPEL - MATTHEW 6:24-34
* DOXOLOGY
* APOSTLES' CREED
ANTHEM - "BLESSED JESUS" BODYCOMBE
SILENT PRAYER
PASTORAL PRAYER AND PRAYER RESPONSE
OFFERING
OFFERTORY - "CHIME SONG" GRAYSON
OFFERING PRAYER
ANNOUNCEMENTS
* HYMN #195 - "COME UNTO ME, YE WEARY"
SERMON: "BEARING THE LOAD" TEXT: GALATIANS 6:5
MR. RALPH LINK, GUEST SPEAKER
SERMON PRAYER AND LORD'S PRAYER
* HYMN #267 - "MY HOPE IS BUILT ON NOTHING LESS"
* BENEDICTION
* THREEFOLD AMEN
ORGAN POSTLUDE - "MARCHE JOYOUS" GRAYSON
(* - CONGREGATION STANDING)

TODAY - WE ARE ALWAYS HAPPY TO WELCOME MR. RALPH LINK
AT ST. PAUL'S. "RALPH" WILL OFFICIATE IN THE MORNING
WORSHIP. REV. BUCHER IS ASSISTING IN THE PROGRAM OF THE
YOUTH MINISTRY WEEKEND, AT LIVING WATERS CAMP.

WE ARE GLAD TO SEE OUR CHOIR BACK IN THEIR FAMILIAR
PLACES THIS MORNING AND HOPE OTHERS WILL JOIN THEM.

THE MEMBERS OF THE JR. HIGH CLASS ARE ACTING AS
USHERS THIS MORNING.

OUR ALTAR FLOWERS WERE PLACED IN LOVING MEMORY OF
THE HUNNESHAGEN FAMILY, BY THE ESTATE OF THE LATE MR.
THEODORE REINARD.

TUESDAY, SEPTEMBER 5TH

8:00 P.M. - RALLY DAY PROGRAM COMMITTEE MEETING.

THERE IS A NEED FOR AN ASSISTANT ("HELPER") IN THE
KINDERGARTEN DEPT. PLEASE CONSULT MRS. MILDRED ROHM.

WEDNESDAY, SEPTEMBER 6TH

10:00 A.M. - PROJECT FOR THE PASSAVANT NURSING HOME.
ALL LADIES ARE INVITED TO SHARE IN THIS SERVICE.

WEDNESDAY, SEPTEMBER 20TH

6:00 P.M. - THE GUILD SUPPER MEETING, WITH REV. AND MRS.
MORRIS COOPER, AS GUEST SPEAKERS. WE WILL BE PLEASED
TO HEAR OF THEIR LIFE WITH THE HOMES FOR CHILDREN AND
THE AGED, AT DORSEYVILLE AND GREENVILLE. (MEN INVITED)

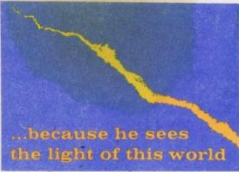
THE AUGUST BENEVOLENT EMPHASIS FOR THE JOHN MILTON
SOCIETY FOR THE BLIND, AMOUNTED TO \$25.66.

THE SEPTEMBER EMPHASIS IS FOR THE LIBRARY FUND OF
OUR LANCASTER THEOLOGICAL SEMINARY. LITERATURE ON TABLE.

SUNDAY, SEPTEMBER 24TH

2:30 P.M. - FALL MEETING OF THE PITTSBURGH ASS'N.,
WILL MEET IN THE SPRING HILL UNITED CHURCH OF CHRIST,
1620 RHINE ST., REV. HERMAN NAFTZINGER, PASTOR.
SUPPER RESERVATIONS MUST BE IN BY SEPTEMBER 18TH.

PLEASE TAKE YOUR DEVOTIONAL BOOKLET WITH YOU THIS
MORNING. COPIES HAVE BEEN MAILED TO THE SHUT-INS
AND THE COLLEGE STUDENTS AND TO THE BOYS IN THE
ARMED SERVICE.



FIFTEENTH SUNDAY AFTER TRINITY

September 3, 1967

Labor Sunday

John 11:1-11

Artificial light upon our work can serve as a pointer to him who comes as the world's Light to illumine our whole life. The words from the Gospel of John are part of a passage whose climactic declaration is: I am the resurrection and the life. It is the power of God's new life in Christ, even in the midst of death, that is a light upon our daily work. The beams of this light enable us to see our labor as a place where his transforming concern for darkened lives can bring new life—right where we work.

MINISTRY TO THE "WORLD OF WORK"

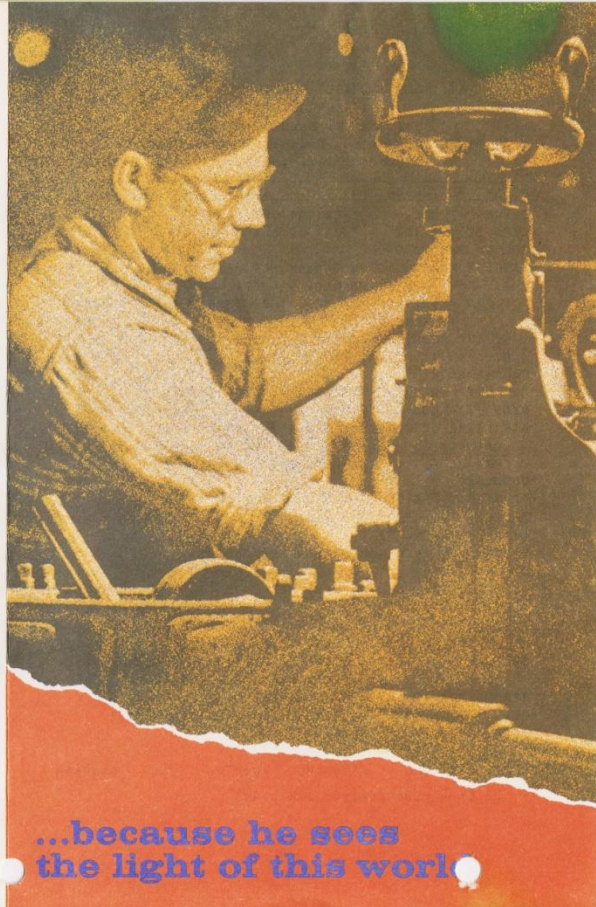
In the past half-century there have been great gains for labor: higher wages, shorter working hours, and increased job security. The church has had its part in helping to promote human dignity and interpret the relationship between faith and the world of work.

Today, the church's involvement with this world of work moves in two directions: within various occupations and professions and across occupational and professional lines.

Here in the United States, we are related through the United Church Board for Homeland Ministries to a wide variety of cooperative programs. The Detroit Industrial Mission, the Metropolitan Corporation Mission in Newark, N.J., and a specialized ministry in Sterling Forest, N.Y. represent a cross-section of these ministries.

Overseas, too, through the United Church Board for World Ministries we relate to a variety of industrial ministries. The Nishijin Labor Center, for instance, in the northwestern part of Kyoto, Japan, is seeking to show Christianity as a viable option to more than 20,000 workers who have heretofore thought of the Christian church as something only for the intelligentsia and the sophisticates.

Thus at home and abroad *Our Christian World Mission* seeks to direct the bright light of the Gospel upon the world of work.



Bearing Our Load

Text; Galatians 6:5 For each man will have to bear his own load.

Our text could be paraphrased to meet the wording required in our present day work world. If it were written today it would probably say that each fellow must carry his own weight, or each man must be able to cut the mustard or something similar to this. But to take this verse out of context and to state it as such it seems rather like it needs something additional to complete it. But what would we add? For each man will have to bear his own load or else. Or else what? Or should we state that each man must bear his own load so that such and such will come to pass. Perhaps. But I think we need to dig a little deeper and find out first why each man will have to bear his own load.

Have you ever watched two well matched football teams playing a game? In order for either team to move the ball they must work together as a well organized unit. Or how about a marching band performing intricate maneuvers. Each one must make the proper move or turn at the proper time, or what is the result? Chaos isn't it. We could give many other examples to illustrate this point but they all add up to the same thing. In order for any well organized group to perform well or efficiently they must all work together. This is no less true of our modern day working world. We can bear witness to this fact in our own local community. How many times in the past few months have we seen strikes that have hampered or crippled not only the industry involved but other companies that need or make use of it's products. Does this type of thing make for harmony or unity in industry? We know that it does'nt. There are pros and cons to be argued on both sides. Labor and management both need to look to themselves so that there may be harmony. We are not going to get involved in a discourse on the whys and wherefores of labor disputes. Nor are we going to become enmeshed in any one specific case in point. Let us just suffice it to say that when labor and management

get out of step with each other then neither one is bearing his own load. This is usually brought about because the one side forgets that there is another side. In other words labor, which is usually represented by a union, forgets that management has a point to offer too. Management on the other hand seems to forget that there is such a thing as labor. It's all a vicious circle. Speaking of unions reminds me of this story I read once. A city boy was visiting his cousin who lived in the country. They were walking through the pasture when the city boy heard a peculiar buzzing sound. He looked around to find out what it was. His country cousin grabbed him by the arm and hustled him away from there. Let's get out of here he shouted. It's a rattlesnake if you go near it, it will strike. Gosh said the city boy, do they have unions too? But we need unions as well as management. But the thing we need most of all is dedicated men and women on both sides who are willing and ready to bear their load and not try to place it upon someone else. Think of the possibilities involved here if each member of labor and management tried to work hand in hand. They would not only each increase their respective material benefits but the community and the nation as a whole would benefit. This is why each man must bear his own load regardless of which side he represents.

Next we find that each man must bear his own load in his personal life. Almost all individuals wear many faces during the course of a day. We may wear the face of a husband, a wife, mother, father, son, daughter, office clerk, housewife, bookkeeper, secretary, mail carrier, laborer and so on. But with each face we have a certain responsibility to bear which is ours and ours alone to bear. For instance if we are a husband then it is our duty to provide and make a home for the wife. If we are a father then it is our duty to raise our children the best that we possibly can and to give them the advantages and opportunities for education and so on. But what is the normal thing in our society today? Just the opposite in many instances. Husbands are deserting their wives and families, wives are doing likewise, children

are leaving home as never before. Our home life is being and has been disrupted as never before. In many families both the husband and wife work with no thought whatsoever as to the children and what they will or may do in the absence of both parents. Then we rant and rave about juvenile delinquency. I even know of cases where a baby sitter is hired and the pay of the ^{SITTER} is or comes very close to the amount of the wife's pay. So what pray tell would be the advantage of this wife working? But you see that isn't the point. We are living in a society today that doesn't want to bear it's load. The object of the game is to let someone else share the load or bear as much of it as possible. Part of this is probably due to the fact that we have more giveaway programs in our country today than ever before. It has even been said of one of our political parties that they want to care for the people from the cradle to the grave. Which is all well and good, but if this care amounts to giving handouts then it is not the proper care and concern that needs to be shown. Now don't get me wrong. I believe that there is a need for welfare care of some of our people, but you and I both know of many cases where people undeserving of help and assistance are getting it. I'm not trying to give a dissertation on politics or the welfare state, but the point I am making is simply this; Our country was founded by men and women who believed sincerely that each individual was responsible for taking care of himself. This meant providing for his family, caring for his own debts, looking after his property and trying to provide for his old age. Bearing his own load in other words. Now I'm still old fashioned enough to believe that this is just as true today in the year 1967 as it was in 1776. But unfortunately the general feeling we have is that if we can't get by on our own, then someone will take care of us. If we can't bear our load someone else can do it. What difference does it make? But you see we not only have the obligation of bearing our load but we have the moral responsibility to bear it. Each man should be trying to care for himself and his family to the best of his ability. Now this may require him to be thrifty, persevering, wise and

perhaps discipline himself to the point where he may have to forgo a few of life's small pleasures in order to meet this goal. But if we each try to bear our load in our personal lives it will not only benefit us, but it will benefit our friends and neighbors and strengthen all of us.

Then each man must bear his own load in his spiritual life.

Too often in the past we have relegated religion to the Church alone. When we mention Church that means Sunday, but the other six days we don't even think of being a Christian. But we have come to realize a person is as much a Christian on Monday, Tuesday or Saturday as on Sunday. Our Christianity should go with us wherever we go every day. For years we have tried to keep the Church bottled up just for ourselves. We have only ministered to our own needs and forgotten about the world around us. But you say we have given to missions for years and haven't we even sent missionaries to convert the heathen? Sure we have. But we have only given them the scraps from the table and kept the food for ourselves. We have sent a few dedicated individuals to the remote areas of the world while the rest of us have sat back comfortably in our nice homes and forgotten the world. But finally, finally, we have come to realize that the Church belongs to everyone. We have started to help our brother the negro. We have not only mouthed phrases to him, but have gone into his neighborhood and have started to show him how he can lift himself out of his poverty and ignorance. But we have only scratched the surface. We need more people to get involved and to help wherever they can. We need to do this not because it is our Christian duty, but because it is part of bearing the load in our spiritual lives. We have also started to minister to our young people. By minister I don't mean preach because we have done this for years. But we are trying to reach them on their own level. In a recent survey in our Butler Church the main gripe our young people voiced was the fact that every meeting or get together the youth had, had to have a

religious service or something religious about it. This by the way was my Sunday school class that made this observation. A statement like this gives us reason to pause and consider doesn't it? I don't think we should forget about giving our youth religion, but we should give it to them in small enough doses so that they can digest it. Most of us have forgotten what it was like to be a teen-ager. Therefore we treat them as we do. We were trying to have our questions answered and we were trying to find our place where we fit in just as they are doing. I think the Church at this present time is trying to help the teen-agers find their niche and answer their problems and questions. I have noticed that here at St. Paul's the young ^{PEOPLE} of the community are being shown movies during the week. This is a good thing, but it's only a start. We should open the doors of all the Churches to the young people. Give them a place to come to and help to keep them off the streets. We should show them that the Church cares what happens to them, instead of locking the Church doors after Sunday services and not opening them except for a meeting during the week. Some kids would be able to do their homework in the Church because their homelife is not conducive toward good studying. We should supply games and coke machines and records to give them healthful entertainment. There may be some of you here this morning who do not agree with me. This is your privilege. But before we pass this off as a wild scheme let us look at the facts wherein these ideas are based. Where did the emphasis lay years ago? Why in the Church wasn't it? Everything in the community revolved around the Church. Almost all of the local activities originated in the local Church. Now you may be thinking where do the adults come into this picture? We can serve as hosts and hostesses, as chaperones, or maybe just as a friend that these kids can come to and get help and advice from. There may not be too many kids here in the local Church as members, but there are plenty here in the neighborhood that need a little help and understanding. We cannot restrict this to just our own, but ^{WE MUST} include Catholics, Jews and also

other races. Surely we adults can find a spare moment to assist in a venture such as this. As an illustration I am reminded of the conversation I had recently with a very good friend of mine. He was telling me about a friend of his who owns a steel mill. One day as they were talking this mill owner made the statement that life held no more thrills for him. He said, "Travel? I've been around the world 11 times. Homes? I have four. Cars? I have four of those also. Money? More than I can spend. So what is left?" My friend replied, "Have you ever tried doing something for others?" Of course there was no reply to the question because all of his life this man had devoted to looking out for himself and no one else. This is what bearing our load is all about. When we busy ourselves helping our negro friends, when we work trying to help our youth stay on the right road, when we help the widow or our neighbor down the street, or anyone in need regardless of who he or she may be, then we are bearing our load in our spiritual life. But we must also bear our load in our work and industry and we must bear our load in our personal lives. This is what God wants us to do. This is what we must do to live the truly Christian life. "For each man will have to bear his own load."

Let us pray.

SPECIAL THANKS TO ALL THE GOOD HELPERS FOR THE SOUP
AND SALAD SUPPER - THIS HAS BEEN THE MOST SUCCESSFUL



TWENTIETH SUNDAY AFTER TRINITY

October 8, 1967

Laity Sunday

John 15:1-8

The term "laity" from the Greek word *laos* means people, and in the Bible it means the whole people of God. The church is not a people where only some are to be faithful. Each member, as a branch joined to the true vine of Christ, is intended for fruit-bearing, the fruit of loving one another and giving himself for the sake of others. Because Christ himself bore such fruit, it is in our bearing such fruit also that we show our attachment to him. Then we are his disciples not only in name but also in deed, and it is the deed that is convincing.

MEET MAP

Meet the Metropolitan Associates of Philadelphia. Now completing its second year of existence, MAP is an ecumenical project sponsored by the American Baptists, Episcopalians, Lutherans, and the United Church of Christ.

Most of MAP's 50 to 60 members are laymen—lawyers, businessmen, brokers, teachers, government personnel, labor officials. To them MAP means providing a Christian "presence" in the institutions in which they work. "The nature of MAP's ministry in these institutions and structures," says Dr. Jitsuo Morikawa, executive director of MAP, "is to bring illumination, provocation and summoning to their calling and vocation." To be present in the field of metropolitan daily newspapers, for example, is not to set up a separate church press, but to prompt the existing papers to do their job.

MAP is present in six sectors of community life: arts and education, health, social organizations, politics and government, business and industry, and physical development. Members meet regularly to exchange information within and between sectors. In addition to the laymen who are involved, MAP's staff includes five "urban agents," ordained ministers related to the sectors, and nine "worker ministers" working at secular vocations and paid by secular employers.

In a way, Metropolitan Associates is a computer-age extension of the French worker-priest idea with one important difference. MAP believes that laymen, too, must represent the church if it is to bring illumination to the workaday world of men. Theological perspective, social science insights and the vital issues of life are all focused in MAP.

UNITED CHURCH OF CHRIST SUNDAY BULLETIN

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Ambassadors For Christ

Text; 2 Cor; 5:20

So we are ambassadors for Christ, God making His appeal through us. We beseech you on behalf of Christ to be reconciled to God.

In most of the Churches of our denomination today is being observed as Laymens Sunday. As most of you know this is one Sunday in October which is set apart to afford laymen the opportunity to conduct the worship service. This is not done to merely give the pastor a Sunday off, nor is it to give a laymen a chance to get up and spout off. But the real purpose is to have a set theme and the theme is then to be presented by the lay speaker to make the congregation ^{AWARE} of their responsibilities as laymen witnessing for Christ. I think most of you can remember back several years and recall some of the themes that were used. A lot of these involved quoting figures as to how much was given to missions, world relief and so on. Nothing can be more boring than being forced to listen to something like this. The committee in charge must have been made aware of this situation because the emphasis for the past few years has been on subjects which bring forth a challenge both to the speaker and to the congregation. As we heard read in our Scripture lesson Paul states in his letter to the Corinthians, "We are ambassadors for Christ." This is the theme for this years "Laymens Sunday."

As we ponder this text I think it asks the question, "What is Paul trying to say?" Does he mean that we are to be representatives such as our government ambassadors are? Or is he merely using this word for lack of a better one? To answer this question would indeed be difficult, because to try to reason as to what someone else is thinking is almost impossible. The most logical thing to do would be to find out the meaning of the word and take it from there. Webster defines the word ambassador as an official herald, a messenger or an agent with a special mission. Are we then to assume that this is what Paul had in mind? I think we can safely answer in the affirmative.

But if we are to be official heralds or agents with a special mission we should know what that mission is before we can perform our duties. Therefore our first task should be to become knowledgeable about our mission. The best resource we can turn to for this knowledge is the Bible. We can read not only the gospels but Paul's letters to gain the knowledge we need for this mission. Then we ^{SHOULD} try reading what some of the leading Theologians are saying today. But you say you do not have the time to read? We can ^{ALL} say this but if we really want to we can find the time. This may sound like a rather stupid remark to make because after all I don't really know your schedules do I? But you see I said the same thing before I became involved in this Lay Ministry Program. I was sure I couldn't possibly squeeze in a half hour a day for reading. But I have found the time and now I try to read something every day. Which proves we can do it if we want to. Some of the leaders of our Churches today have made the statement that Church people do not read even their Bibles and are therefore pretty vague about what being a Christian is. It isn't necessary to have a degree to know this. But many people do not take the time to broaden their religious life by some means other than attending Church. We should attend church regularly. Not because it is the thing to do, but because we need to worship God. But our Christian knowledge should not stop with Sunday worship. This should be the beginning and the rest of the week we can strive to increase our knowledge of Christ in order to be an effective witness for Him. We should be well enough versed in our Christianity that we come to know Christ intimately. By this I mean that He should be as close to us as the members of our families are. This can only be done by constantly seeking after Him. The story is told of a manned balloon landing in field in the deep south. A group of negroes were picking cotton. They were unfamiliar with planes and balloons so naturally they were frightened and ran. All except one old man who was either too frightened or unable to run. When the balloon came close enough to the old man that he could see the pilot he

raised his hat and shouted, "Good morning Master Jesus, how's your Pa?"
 So it is with us we need to know the Son well enough that we can do His mission.

II

Next we need to transmit this knowledge we have in order to fulfill our mission. The transmitting of this knowledge should be to our fellow man. This would include not only our friends and acquaintances but everyone with whom we come in contact. Or do we think as many people that we should only be concerned with the other members of the Church? Here again Christ admonishes us rather strongly when He says that we shouldn't just love those who love us, for what reward is there in that? He states that we should love those who do not love us. In other words the outsider. Billy Graham in his latest book, "World Aflame" states, "Not only does the Christian follow Christ and learn of Him, but he must also act. The world judges the Christian by his life, not by his belief." Unquote. How many people have each one of come in contact with this past week? How many of them were sad, discouraged, down-hearted and full of bitterness? And how many of them have we given comfort to and shown Christian concern for? How many of them have we given a pat on the back or a word of encouragement or a word about God and how He helps us through life? If we passed them by or ignored them then we are failing to transmit our mission to others. Each one of us has many opportunities during a day, a week and a lifetime for that matter. Most of us probably work with people daily that we could help. Do we? Or are we sort of embarrassed to mention something such as religion? Or too embarrassed to mention Christ? Here again Christ had something definite to say on this subject. He tells us that if we are ashamed to confess Him before men, then He will not confess us before God. So you see telling others of Christ is not only something we can do, it's something we should do. We can never hope to transmit the word if we keep silent. And isn't the story of Jesus Christ worth telling? Benjamin Franklin when asked what he thought about Jesus ~~stated~~ ^{STATED} quote.

"As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals and His religion as He left them to us, is the best the world ever saw or is likely to see." Unquote. Most Christians probably believe this as Benjamin Franklin did. But believing it and spreading His message is two different things.

III

Our next responsibility as an ambassador for Christ is commitment to the cause. We commit ourselves to many things in our lifetime. But many of us can never seem to get around to really committing ourselves to Christ. Perhaps we are like the man who said he had a lot more time to live and therefore he could always come to Christ even if it was right before he died. We take time so much for granted. It means very little to us. Yet if we stop to think how swiftly time passes we realize that we are each one nearing our appointed departure from this life. This applies to all of us. It's inescapable. With each tick of the clock we come that much closer. But we live our lives as though we shall live on this earth forever. We put our money in the bank for a nest egg. We invest in stocks and bonds for our retirement. We pay into social security for our old age. With all of this we therefore assume that we will all reach retirement age. Unfortunately this is not the case; Not everyone makes it to 65. So wouldn't it be as wise an investment to lay up for ourselves treasure in heaven? If we commit ourselves and our lives to Christ we will be doing this. Too many Christians seem to feel or believe that this is strictly a one operation deal. If we serve in the Church School for a year or so that is enough. If we serve on Council for one term we have done our share. But is it? Our commitment to Christ is for a lifetime. Not just part of it, or half of it, or just a couple years. It's for life. Can we find anywhere in the Gospels where Christ sets a time limit on our service. We know we cant but this is how some people feel. As a result we not only become complacent in our Churches, but the Churches find themselves hard pressed for

leaders and workers of all kinds. This is absolutely unnecessary. If we each one take our responsibility seriously enough, then this Church and all Churches will never experience this difficulty. Which brings us to another thought and it is that some people seem to feel that the duty they are performing is for and to the Church of which they are a member. This is only indirectly so. The duty or service rendered is first of all for God. It should be done with this thought in mind. We should work in our Church and community and strive to give all the honor and all the glory to God and God alone. The door is standing open. Christ Himself is seeking us and beckoning to us to come in. Will we turn our backs on Him and refuse to do His bidding? Can we afford to wait until later? This calls for a little soul searching for each of us. Will we accept this challenge which is before us today? The answer is up to each of us and is known only to ourselves and God. Let us try to be ambassadors for Christ. Let us pray.

St. John Emerton 9:30 2/18/68

*Processional Hymn 252
*Call to Worship Page 138
*Confession of Sin
*Assurance of Pardon
Responsive Reading Sel. 45 Page 594
Hymn 273
Scripture Romans 10;1-13, Phil. 2;1-12

*Gloria Patri
*Apostle's Creed
*Prayer & Response
Anthem
Announcement
WORLD DAY OF PRAYER MARCH 1ST
REV. HIAK NEXT WEEK

Offering & Prayer
*Hymn 192
Sermon
Prayer & Lord's Prayer
*Hymn 80
*Benediction
*Threefold Amen
*Postlude

Salem Lemartine 11:00 2/18/68

*Processional Hymn /
*Call to Worship
*Confession of Sin
*Assurance of Pardon
Scripture Romans 10;1-13 Phil. 2;1-12
*Gloria Patri
*Apostle's Creed
*Prayer
Anthem
Announcement

WORLD DAY OF PRAYER MARCH 1ST.
REV. HIAK NEXT SUN.
VISITING GENE NEELY.
FEB 28TH - 1ST MID. WK LENTEN SER. 7:30.
WITH FELX 6:30

Offering, Response, Prayer
Hymn 286
Sermon
Prayer & Lord's Prayer
*Hymn 76
*Benediction
*Threefold Amen
*Postlude

Salvation

Text; Romans 10:13

For everyone who calls on the name of the Lord will be saved.

Our modern day society is rather unique in many ways. One of these ways is the current giveaway craze which has swept the country. We are living in an era in which people are continually trying to win a prize. Almost any kind of business today is having some sort of contest or giving something away so as to lure more customers to its place of business. We can't sit down to breakfast without being confronted with a cereal box on the back of which is a contest giving away 10,000 dollars and a new car for the grand prize. At least this is the cereal I had this week. All that is required is to send your name on a card or solve a simple problem a child could solve. Or you go to a super market and when you check out the cashier gives you a bingo card or some other card which you fill in with stickers or stamps until it is either a winner of money or stamps. You drive into a gas station and when you pay for the gas you get a card and hope that the next time you stop you get the other half that matches it and win a prize. Twenty five years ago you had to complete a sentence in 25 words or less why I like rice, silver dust or duz or some other soap for my wash because. But we have become more sophisticated with these giveaways. It has become such big business that it is almost a science. But all of these contests have brought out one thing. That is that almost everyone wants something for nothing. So since the Church is part of our modern day society it too has hopped on the bandwagon and is having a giveaway program. Each one of you here this morning has won a free prize. It's absolutely free with no strings attached. It has been given out for approximately 2000 years now. The prize is salvation. Many people refuse it for several reasons. The main one being the fact that you can't see it, or hold it in your hand, or drive it down the street, or spend it. It's rather mysterious and therefore many people steer clear of it because quite frankly they simply do not understand it.

The people of the early Church didn't understand it either. The

Apostle Paul tried to explain it to them and had a very difficult time while trying to explain it.

Most of us have either had the personal experience or have heard of the old time preachers who would shout from the pulpit, "Brother are you saved?" Or these preachers would meet people on the street and stop them to ask, "Brother are you saved?" However humorous this may seem to us we should remember that these men were concerned for the souls of their fellowman. Because of the sort of ridiculous way this was sometimes handled, many preachers have refrained from preaching about salvation for fear that they will be labeled as one of these Bible thumping Evangelists. As a result we don't hear too much about salvation as such. So at the risk of being placed in this category, I would like to speak to you about salvation. ~~I have two reasons for doing this. The first and least important is the fact that this sermon will be turned in as one of my assignments for the Lay School next week. The second and most important is that the whole area or idea of salvation was brought to my mind by a member of one of our two congregations here.~~ I recently visited a shut in and to be quite truthful it is probably just a matter of time for this man. But the fellow I mentioned before, approached me and suggested that perhaps I should visit this gentleman again and see if he has made his peace with God. I am still amazed at this. Being concerned with the souls of others is expected of me and the clergy, but to have a regular Church member show this deep concern is utterly amazing. However I do feel that many others are also concerned and are showing this concern in such a way that it cannot be seen. In either case this ^{is} what we all should be doing and that is showing concern for the souls of others.

But before we go any further we should probably define what we mean by salvation. Salvation means to be saved. But in order to be saved we must be saved from something, such as drowning, fire, flood and so on. This is the root of the whole idea of salvation. We are saved from our sins by the death of Jesus Christ. Our salvation was bought and paid for by Calvary's cross;

This is our free gift. There is nothing we ourselves can do to attain this gift. The only requirement is that we accept Jesus Christ as our Lord and saviour. But this gift does not give us the licence to live as we want to, and say that no matter what we do we have a place reserved for us in heaven. Our place is reserved for us all right, but we must try to live the life that is required of us. Right here is where we could become involved in a Theological argument with some segments of our Protestant religion. We probably all know that the Presbyterians believe in the Doctrine of Predestination. But did you also know that some of them go so far as to say that there are some people who are born good and regardless what they do in life they will die good. and by the same reasoning there are those who are born evil and regardless of what they may do to overcome it they are predestined to die evil. I for one cannot buy this theory. I can go along with some of this predestination but I cannot believe this. Our lives can be likened to taking a train ride. Salvation is our ticket to board this train. As we start on our journey we encounter many stops. At each one of these stations we can choose to get off at any or all of them. The choice is ours. We come to little towns ^{& VILLAGES} called hatred, greed, lust, envy, undisciplined lives and so on. If we choose to leave the train at one of these stops we cannot reach our destination. However if we change our minds before the train pulls out again we can continue our journey. So you see here again we express our freedom of choice. It's possible our lives may be predestined, but we have the choice of accepting good or evil.

I saw a movie on television one night about a sailor who was concerned with what he called his, "immortal soul." The man who played the part was the late Thomas Mitchell. I think most of us can remember him as the grey haired, grizzled old Irishman who could play roles such as this so convincingly. In the picture he plays the part of a typical sailor. By typical I mean the kind of men sailors are depicted as being. Every time the ship reaches a port he along with the rest of the crew proceed to the nearest bar and in a short time are engaged in brawls, riots and what not.

But after each episode he is concerned with his immortal soul. He asks different people about it and what would happen if he died in one of those drunken brawls. Finally at the end he does something heroic and sacrifices his life to save someone else and the captain pronounces that probably his immortal soul had been saved. The moral of this story is that, this soul which each of us possesses is and was meant for salvation. But we cannot live just as we please and expect to keep this most precious gift. The gift itself is free but it demands that we try our very best to live as God would have us live.

There is another point to be said about salvation and that is the fact that salvation was not meant for one group of people. The Jews before Christ believed that God had granted them the gift of salvation. Which He did as long as they remained true to Him. But by the simple fact that they were God's chosen people did not give them the liberty to do whatever they wanted to, and act how they wanted to and still expect to have salvation. Yet this is exactly what they did. They were so certain that they were God's elect that they could do no wrong. Even after the ministry of Jesus they went around trying to downgrade Christianity because they believed that they were still the perfect people of God. They disbelieved that God had sent the Messiah in Christ and that Christ was an impostor. This is what Paul was trying to counteract in his letter to the Romans. He told them, look this salvation is not just for Jew or Gentile or Greek, it's for everyone. It belongs to you and I as well. We heard in our Scripture part of Paul's argument to these people. In trying to tell them about salvation he goes on to explain that they must accept Jesus and they will be saved. This applies to us in our present day. If we accept Jesus Christ we not only receive salvation but we belong to Him. We become His disciples. Therefore we must try to live the Christian life. When we accept Jesus to our lives we accept all of Him and what He stands for. Not just a part or a portion, but all. Then by the same token, if we accept Him and do not try to live and do as He wants us to, then we are damning ourselves by refusing to

live this way.

Then Paul was also pointing out to work for their salvation in fear and trembling. We must approach this salvation with awe and reverence. We cannot treat it as though it were commonplace. It's something that was bought with the blood of our Lord. Therefore it takes on the appearance of being holy, and not to be taken lightly or casually.

This is what salvation amounts to. It's not too mysterious once we have examined it closely. The only mystery remaining is why God would want to save sinners such as we. Of course the obvious answer is Love. So if God loved us so much that he sacrificed His Son for us, then the very least that we can do is to accept this gift which He has given us and try to lead the life that is worthy of this sacrifice. God grant that we may each one accept Jesus Christ into our lives anew, and may we serve Him all our days. Let us pray.

St. John Emlenton 9:30 3/17/68

*Processional Hymn 26
*Call to Worship Pg. 149
*Confession of sin
*Assurance of Pardon
*Responsive Reading sel. 26 Pg. 577
Hymn 158
*Scripture Psalm 27
*Gloria Patri
*Apostle's Creed
*Prayer & Response
Anthem
Announcement

Lenten Service here at S. Rev Hisk
will be here

MEETING AFTER CHURCH

Offering, Prayer
*Hymn 275
Sermon
Prayer & Lord's Prayer
*Hymn 78
*Benediction
*Threefold Amen
*Postlude

Selem Lamartine 11:00 3/17/68

*Processional Hymn 185
*Call to Worship Pg. 149
*Confession of sin
*Assurance of Pardon
*Scripture Psalm 27
*Gloria Patri
*Apostle's Creed
*Prayer
Anthem
Announcement

2. YOUTH FELL 6:30

3. Mid week Lenten service Wed. 20 th
7:30

4. LADIES AID THURS 7:30

5. FLOWERS BY MR & MRS STONE FELLOW
IN MEMORY OF HIS BROTHER

✓ MRS. DORIS WEAVER WILL BE
HERE TO SING DURING THE
SERVICE

Offering, Response, Prayer
Hymn 417
Sermon
*Prayer & Lord's Prayer
*Hymn 157
*Benediction
*Threefold Amen
*Postlude

1. LENTEN SERVICE 8:00 IN EMLENTON

The Message of Love

Text: I Corinthians 13

I knew for almost two years now, that I would be required to deliver my last sermon as the Lay Minister of this charge. This sermon in effect has been the result of two years of pondering this subject. But unlike the movies which proclaim a film as an epic, two years in the making with a cast of thousands I find that I cannot say this. The only thing I can say about this message is that it is a summation of what I have been trying to preach here for these two delightful years.

If we earnestly search the Gospels we find that the one thing Jesus stressed was love. He spoke of love very often. Yet the word love down through the years has lost some of its meaning. Mention the word love today in many circles and to each one it has a far different meaning. This is due to the fact that the word too often has been used in a degrading way. The movie industry is partly responsible for this. They will advertise a certain movie as, "A shameful tale of love," or, "A forbidden love," or some other wild title. Immediately the word love is thought of in the same terms and category as sex, so it is something that is spoken of in whispers. Let a preacher get up on a Sunday morning and preach about love and right away he is a dirty old man. Look at the forms of love in our nation today. The hippies band together and sit idly meditating and this is love. Others smoke pot and try to live in a dream world and this is the world of love. Others destroy homes and property in the name of love. But this is not the true love of which Christ spoke, nor of what Paul wrote to the Corinthians about. This is something far removed from love and going mistakenly under the name of love.

In the time of Paul, the same thing must have been taking place or something very similar to it. Because he very carefully sets down a set of things which love is not. Then he sets down what love is, and so we can see from his guidelines what forms love takes and what forms it does not take. Paul was speaking of Christian love. This is a love that is more of a concern for others. An outpouring of our selves in the service of mankind. A giving not only of what we have

but a sharing of ourselves. To a ~~real~~ Christian this means sacrifice. Too often we look at and think of sacrifice as being done only in the Church. But this is not

. To sacrifice means to give up something. We all lead busy lives and keep busy schedules but we should never become too busy that we cannot give someone who needs it a moment of our time. I know that nothing can be ^{more} irritating or frustrating ^{than} to come home from a very difficult day and to find something or someone that requires our help or assistance. But this we must learn to do graciously and uncomplaining, if we want to be Christian in action as well as in name. We must make that extra effort to help when the opportunity arrives. This is the mark of love. The story is told of Thomas Huxley the English biologist and educator who was an avowed agnostic. He was at a house party and stayed the weekend as a guest at this house along with some of the other guests. When Sunday morning came everyone made preparations to go to church. Mr. Huxley approached one of the other guests, a man known to have a very simple and radiant Christian faith. He said to him, "Suppose you don't go to church today. Suppose you stay at home and you tell me quite simply what your Christian faith means to you and why you are a Christian." "But," said the man, "you could demolish my arguments in an instant. I'm not clever enough to argue with you." Huxley said gently, "I don't want to argue with you; I just want you to tell me simply what this Christ means to you." And so the man stayed home from Church and he told Huxley very simply of his faith in Christ and what it meant to him. When he had finished there were tears in the great agnostic's eyes and he said, "I would give my right hand, if only I could believe that." It wasn't clever argument that moved him. It was the simple presentation of Christ that tore at his heart. But equally important is the fact that the man who stayed away from church did so at a sacrifice. A sacrifice he felt he had to make for Christ. This is love as expressed in the giving of ourselves to others.

If we are to love, we must give of our substance. In our modern cultured society we express this giving in one lump. If you recall in the past the agencies seeking funds each year would have their own separate little campaigns to raise the needed funds. So today they have all banded together and when we give a gift to the United Fund we are in fact giving to a dozen or so agencies all in one lump. So in effect it has become easier to give our gifts. Yet this has also had the effect of taking the personal touch out of the giving. By this I

mean that we cannot be as selective as we once were. If for instance we felt a strong feeling against a certain organization we could refuse to give to it when we were approached. But we cannot do this anymore. But another thing that has been the outgrowth of this type of giving is the fact that we sort of give without much in the way of love. We give perhaps because the other fellows in the plant ^{WE ARE} will think ~~I~~ ^{WE} am cheap if I do not give as much as they do. We give because our neighbors may think less of us if they find out we have not contributed our fair share. Our giving instead should be from the heart, from what we feel for those in need and not by motives that are strictly for show or outward display of how wonderful we are in our giving. I ran across two little illustrations that prove this point more adequately. One concerns a woman who answered the door ^{ONE DAY} and there on her doorstep was a beggar looking for a handout. She got her purse and when she did she discovered that all she had was a large bill. She said to him, "All I have is this large bill, but I need a loaf of bread, go and buy the loaf of bread and bring me back the change." The man went to the store and returned and gave her the money. She gave him a small sum of it and he took it with tears in his eyes, as he told her, "It isn't the money, it's the way you trusted me. No one ever trusted me like that and I can't thank you enough." This woman took a risk that perhaps only a fool would do. But she gave this man more than money, she gave him of herself. Her love for mankind. Another man was walking down the street and a beggar tugged at the sleeve of his coat. He reached into his pocket and discovered that he had no money. He reached out his hand and he said, "My brother, I can give you nothing but this." The beggar said, "You called me brother, you took my hand, that too is a gift." The comfortable way to discharge our duty as a church member or as a private citizen is to give a sum of money and get it done and over with. But in true giving the giver must also give of himself, and this involves love. "I may dole out all I possess, or even give my body to be burnt, but if I have not love, I am none the better."

This love must also be one that is lived daily. It cannot be just something we talk about on Sunday and forget the rest of the week. It must be lived. In this story of Abraham Lincoln I have used before, but I feel that it bears repeating. It concerns Mr. Lincoln and his choice for secretary of war in his cabinet. No one ever treated Mr. Lincoln with more contempt than did Edward M. Stanton

He poked fun at him and called him the original gorilla. He said that the famous Frenchman of the day was a fool to go to Africa to hunt gorillas when all he had to do was to go to Springfield Illinois. He said he was a, "Low cunning clown." To all of this Lincoln said nothing. When it came time to name a man as his secretary of war he named Stanton because he felt he was the best man for the job. He treated Stanton with every courtesy and did nothing to counteract the slurs and the barbs of this man. But the night came when Mr. Lincoln was felled by the assassin's bullet in the theatre. In the little room where the president's body was taken, there stood this same Stanton looking down at the silent face of Lincoln in all of its ruggedness, and with tears streaming down his cheeks he said, "There lies the greatest ruler of men the world has ever seen." The patience of love had won out. And this love can win out in all circumstances. You people have shared your love with me and my family. You have taken us in, complete strangers, and made us welcome. We only tried to fulfill what one of the concerned men in Greensburg expressed to me. He shall remain anonymous, but he said, "Ralph these people have had a pretty rough time of it, so try to love them and give them all of the understanding you can." But the reverse has happened as far as I am concerned. By your love you have done for me that which I never dreamed of. You have given me the realization that I really want to serve the Lord as a minister of His Word. This is the evidence of love. But it has not ended there, nor will it end there. By this same love you have brought a shepherd into your midst. You have entrusted him with the task of being the Pastor and leading you. And with the same love in your hearts you can grow in this parish just as surely as you came to believe that you could get a minister to lead you. All of this has come about through love. Many words and songs have been written about love. The words and phrases and descriptions of love are too innumerable to mention. But one modern song written in the last few years has a couple lines that sum it all up very beautifully. "What the world needs now is love sweet love, that's the only thing there is just too little of." This is indeed true in our world, but with more dedicated Christians showing the example they should, the world can become changed from hate into love. This is not an idle dream, but a reality if men will work at it. So continue on in this vein and continue to show love to all and God willing you will be the witness for His kingdom and church in this community. And may God's guidance and blessing rest with each one of you. Let us pray.

Wed. April 10th 1968

*CALL to Worship Pg. 160

Hymn 161

Scripture Matt. 26; 36-46 & 69-75

*Gloria Patri

*Prayer

Anthem ?

Announcements

Church Good Friday 2:00

Hymn 158

Sermon

Prayer & Lord's Prayer

*Hymn 479

*Benediction

*Threefold Amen

Could You Not Watch With Me One Hour?

MATT.

Text: Matt. 26: 40

The first portion of our Scripture tonight shows the human side of Jesus perhaps better than any other. In this passage it lets us see that He was very much like us. He was facing this problem and it was troubling Him. And like us He wanted company and companionship. He wanted someone to be near Him and just by the mere fact of their presence He would feel better. Isn't this the normal human reaction? When we have a problem or something is bothering us we like to share it with someone. We like to confide in a friend or a husband or a wife. We are told by sociologists and psychologists that this is one reason why many people commit suicide. Because they do not have anyone they feel that they can talk to and confide in. They feel that they are neglected and that no one cares what happens to them and so they end it all. Humans need other humans to confide in and in this respect Jesus must have been very human.

But the disciples must have proved to be a big disappointment to Jesus. When Jesus went off by Himself to pray they fell asleep. We can't find fault with this too much, because they had had a fairly strenuous week and they were plain tired. In fact many of us do this. We come home from work full of resolve to accomplish something that evening, and we sit down and in a very short time we are fast asleep. The good resolutions are soon forgotten and as a result what we wanted to do must wait until another time. The quietness and comfort of our homes after perhaps a very noisy and strenuous day is too much for us to overcome and so we fall asleep. This must have been the case with the disciples. The quietness of the evening in the garden and the peacefulness of the setting must have lulled them to sleep. But Jesus concerned with His problem and filled with emotion and anticipation of what was to come could not understand their indifference. So He asked the question, "Could you not watch with Me one hour?"

Then in the second part of our scripture we find Peter as the central character. Of all the disciples Peter was perhaps the most loyal to Jesus. But he cannot be judged by this portion of scripture. All of the others had deserted Jesus. But Peter alone showed courage in going to the house of the High Priest. He left himself wide open to be arrested when he stepped into that courtyard. But Peter must have wanted to help Jesus if he could and this was the only way he could find out. The courage of Peter stands out when we consider that three times he was recognized as a follower of Jesus. Most people would have run out of that house the first time they were recognized. But not Peter. The second time that Peter denied his knowing Jesus his accent gave him away. The Galileans had an ugly accent we are told. In fact it had such an ugly accent that no Galilean was permitted to pronounce the benediction in the Synagogue. Then when the cock crowed Peter remembered the words of Jesus.

Now there is some controversy as to this rooster part of the story. According to the timetable available, this questioning took place around midnight and after. In fact the time is thought to be around three in the morning when this happened. Now it is a known fact that roosters do not usually crow at three in the morning. For one thing the house of the High Priest was right in the center of Jerusalem. There was a regulation in the Jewish law that made it illegal to keep chickens in the Holy city because they defiled the Holy things. The hour of three a.m. was called cock crow and for this reason. The Roman guard was changed in the castle of Antonia and the sign of the changing of the guard was a trumpet call. The Latin word that trumpet call meant cock-crow. And perhaps the third time Peter denied Jesus the trumpet call rang out and Peter was reminded of the words of Jesus.

Now here are two very good object lessons for Christians. The usual reaction to these two incidents is that the denial of Jesus does not concern us because we do not deny Him but accept Him. And as for that deal of the garden this does not concern us either.

But we deny Jesus today. Every time we do not take advantage of

the opportunities that are given us to help others is a denial of Christ. Each time we hesitate and let an occasion to be of service go by, we are denying Jesus. We have said it before but it bears repeating, and this is the fact that once an opportunity is lost it rarely comes again. We are given the choice at the moment and if we fail to take advantage of it usually we don't get a second chance.

Then there is the little matter of watching with Jesus for one hour. Perhaps this is where the idea originated about Church services being of one hour's duration. But here is where some real differences of opinion come in. Many people say, I go to Church on Sunday isn't that enough? Well it all depends I suppose on the person and the reason for attending. If we go to Church because then our neighbor can't say that they went to Church and we didn't. Or if we go to show off our clothes. Or if we go because we feel we are going to please the preacher. Or that the preacher is going to say nice things to us and make us feel good. Or any other number of reasons then our attendance isn't worth much. We should go to Church to worship God. And if we think that one hour a week is enough then maybe we don't love God quite as much as we should. Those of you who were here on Sunday and now tonight know that you have spent about two hours this week in Church. If you attend the Good Friday service in Emmenton, then you will have three hours. And if you attend the cantata on Saturday night then you will have four hours. But when you consider that out of the 168 hours in a seven day week you will perhaps spend one to four hours with God this is pretty meager indeed. But hours amount to $1/42$ of the total hours in a week. Now I am not saying that our love for God is to ^{BE} accounted for by how much time we spend in Church. This is not the case. But our service to God should be done outside of Church also. Each time we come here and each time when we depart we should have just a little more zeal and a little more fire to work that much harder for God and His kingdom. This is what Church should do for us. It should inspire us, it should uplift us and give us the ammunition we need to fight the battle of this life. The hymns we sing, and the prayers

we pray, and the sermons we hear should all work together to inspire us to enlarge our witness to Jesus Christ. It is not how many hours we spend in Church but how much the time spent in Church moves us to live the Christian life. It's not how often we go to Church but how much good we derive from our going. So let us remember that little saying that some Churches print on their bulletins, "Enter to worship, depart to serve." If each Church member would do this then the Churches would not go looking for members, because members would come to them. Our witness in our own areas is only as good and as strong as our love for God. If we love God we want to serve Him just as Jesus did. And then when we want to serve Him we want to come to His house to worship Him. And we don't keep track of this like we would keep score of a ball game. We come as often as we can and we take something home with us each time we come.

If we live like this then we can know for a certainty that we are not denying Jesus. And to the question of could you not watch with me one hour, we need have no guilt feelings, because we know that we are trying to watch with Jesus not only one hour but as many hours as we can possibly spare. We are striving to serve Him through His church and through our lives.

Let us pray.

ST. PAUL'S UNITED CHURCH OF CHRIST
John R. Bucher, pastor

LENT - 1968

THEME - "IT HAPPENED IN CHURCH"

"What happened in church today?" you've been asked. "Anything interesting?"

Perhaps you've never thought of the church as a place for much excitement, but the temple in Jerusalem was certainly an exciting place during the last week of Jesus' life. Jesus spent much of that week there: teaching, conversing, and often getting into arguments.

The pastor has chosen our Lenten subjects from among these "church" experiences of Jesus.

The Sunday sermons will be on:
"TALES TOLD IN THE TEMPLE"

The mid-week sermons will be on:
"ARGUMENTS IN THE CHURCH"

We hope these messages will add to your prayerful observance of Lent.

SUNDAY MARCH 3rd - 1st Sunday in Lent
Sermon - "The Two Sons"
Text - Matthew 21:28-32

WEDNESDAY MARCH 6th - 8:00 P.M.
Sermon - "Who Gave You Permission?"
Text - Mark 11:27-33

SUNDAY MARCH 10th - 2nd Sunday in Lent
Sermon - "A Determined Deity"
Text - Matthew 21:33-46

WEDNESDAY MARCH 13th - 8:00 P.M.
Sermon - "Turning the Tables"
Text - Matthew 22:15-22

SUNDAY MARCH 17th - 3rd Sunday in Lent
Sermon - "Must I Go?"
Text - Matthew 22:1-10

WEDNESDAY MARCH 20th - 8:00 P.M.
Sermon - "Getting Close to God"
Text - Mark 12:28-34

SUNDAY MARCH 24th - One Great Hour of Sharing
Sermon by Rev. Robert Stone, Coordinator
for the North Side Christian Ministry

WEDNESDAY MARCH 27th - 8:00 P.M.
Sermon - "Son or Savior?"
Text - Matthew 22:41-46

SUNDAY MARCH 31st - Passion Sunday
Sermon - "Reading Between the Lines"
Text - Matthew 22:29a

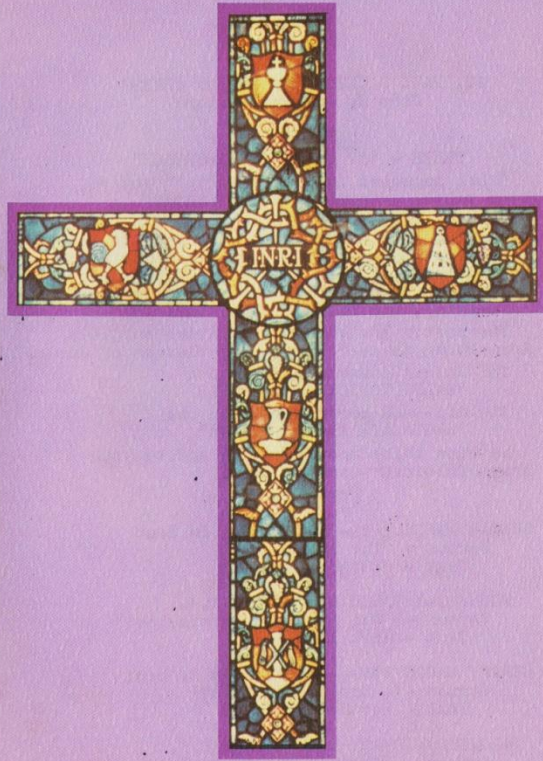
WEDNESDAY APRIL 3rd - 8:00 P.M.
Sermon - "Weep for This City"
Text - Matthew 23:37-39

SUNDAY APRIL 7th - Palm Sunday
Sermon - "The Power of God"
Text - Matthew 22:29b

THURSDAY APRIL 11th - COMMUNION SERVICE
Sermon - "All She Had"
Text - Mark 12:41-44

FRIDAY APRIL 12th - GOOD FRIDAY COMMUNION
Sermon - "Which Side Were You On?"
Text - Matthew 23:29-36

SUNDAY APRIL 14th - EASTER SERVICE
Sermon - "On Being an Angel"
Text - Matthew 22:30



Watch With Me One Hour

Text: Matthew 26: 40 & 41

"So you had not the strength to keep awake with me one hour? You should be awake and praying not to be put to the test. The spirit is willing but the flesh is weak."

"So you had not the strength to keep awake one hour? These were the words of Jesus to His disciples in the garden of Gethsemane. This statement shows us the human side of Jesus perhaps better than any other. He had come here to pray, and He asked His three favorite and trusted friends to stay close to Him in His hour of agony. He went off a short distance from them for the privacy of His prayer, yet they must have been within a close proximity to Him. ~~When~~ He paused in His prayers, much as you and I would pace back and forth when we are sorting something out in our minds; and then He came to His disciples and found them asleep. This caused Him to ask the question, "So you had not the strength to keep awake one hour?" A natural question to ask to be sure. You and I would ask it and perhaps become very angry at our friends for thinking so little of our problem, that they slept while we wrestled with it. But Jesus merely made the observation that the spirit is willing but the flesh is weak. This is not to say that He did not feel hurt and disappointed. But He probably felt the resignation that what must be done only He could do, and so He went back to His prayer.

The priests in the Temple were counted guilty of sin if they failed to keep watch through the night hours. The sentry on guard duty will be punished if he falls asleep on his post. The disciple should be even more alert to the task at hand and should remain alert to the needs of the one he follows. But being completely human, the men whom Jesus had as disciples were heirs to the weakness of the flesh.

We can look at this example in the story of Christ's passion and we may well ask, "What does this say to us, to our times? Is it relevant today and does it mean anything to me personally?" I think if we consider seriously the implications involved, we can readily see that it speaks to us

right here in our own community. If we hold this example up to the light of day and question its validity in our back yard, we see that we close our eyes and our ears as well to the needs around us. We take a certain pride in our area and this pride too often blinds us to the fact that we have some problems that need taking care of. We say that everything is fine and what is going on elsewhere cannot and does not happen here. We hear talk of drugs and sex, and juvenile delinquency in other areas and say it cannot and will not happen here. And so we close our eyes and drowse, while the hour gets late and sleep on while our master is pleading with us to be alert to the call of service.

We hold special services to give the Christian witness to our community and to make Lent a meaningful period of self examination and self sacrifice and the community goes on its own little way, with only a token response from the participating Christians of the churches. Good Friday is merely another day in which to do business as usual. The stores formerly observed Good Friday, but it is more profitable to remain open all day. Has the observance of the three hours of Good Friday become so passe, that we cannot close down the town to observe it as it should be done? Will the merchants lose that much money in that short a time that they cannot afford to take the time to honor the remembrance of what was done for us? Unfortunately Good Friday has evolved into a Holiday, instead of a Holy Day. The time given off from work is not spent in church or in meditation, but is spent on the golf course and in other pursuits that are more pleasing and less demanding of our souls.

Christ asks us, "So you had not the strength to keep awake with me one hour;" in our churches. The call is definitely there and we try to heed it in our mid-week services. But again, what is the response to it? It is only a token amount of support. But we need not feel that we are unique in this, in case we are looking for some sort of consolation. The other areas I have been in are just as apathetic as this one. I think the big hurdle we need to overcome is the one in which we do not care to worship in some ^{ONE} else's church. We

have become more edifice worshippers, than true worshippers of God. We think more of our own little sanctuaries than we do about what worship should be and what it should do for us and our congregations. We are sort of like the two clergymen who were great friends and remained so even though one was a Roman Catholic priest and one was a Protestant minister. They naturally had many talks about the differences of opinion and of differences within the two churches. But they were very close friends, and often talked of this together. One day they were talking together about this and the minister said, "But it is only natural that our friendship should be strong. After all ~~we preach the same Gospel, teach the same lessons and strive to~~ we both teach the same lessons and preach the same Gospel, you in your way and I in His." And isn't this the way we go about worshipping together? We forget that we can worship anywhere and it makes no difference where, but How. Jesus Himself taught us that where two or three are gathered together in my name there am I in the midst of them. But too often we think this only applies in our own congregation. We shy away from the other fellows church as though we were going to become contaminated. But until we as Christians learn to work together, worship together and strive to further the kingdom, we are going to be stumbling blocks to the church of Christ. And I said The church of Christ and I didn't put a denominational tag on it.

You people may wonder sometimes what ministers talk about when they get together. Well, I can tell you that one thing that was mentioned at one of our meetings here, was the validity of continuing the Lenten services. Have we become so sophisticated in our churches that we no longer need to observe Lent? Have our churches accomplished all they can do in this area that we only need open them on Sundays? I think the answers are obvious and we need but look around and we can each answer for ourselves.

Christ asks, "So you had not the strength to keep awake with me one hour?", in our own individual lives. Each Wednesday we have had services and each one I have heard reasons why people are not here. One Wednesday was a very miserable snowy evening, and I heard the few people in church when I

JAY

4.

arrived that not too many would be out and especially not the older folks. Well, when church was over I looked around and was amazed to see that the largest majority were our so called senior citizens. Yes, my friends we can find all kinds of excuses if we so choose. We can say I'm too tired, I had a bad day at the office. But this will not stop us from attending a movie, or attending our club or lodge meeting. We can use the weather, thats always a good excuse. But the weather doesn't stop us from attending sporting events out in much worse weather. We can go bowling, we can do a thousand and one things and never think we are too tired or maybe we shouldn't. But when it comes to going to church we have the excuses. Now I realize my friends that what I am saying is perhaps being said to the wrong ones. At least I have been told this many times before. So I say thank God that you have seen fit to come to church and may He bless you for it. But instead of thinking that one of our friends and neighbors should have been here to hear what was said, let us instead go tell these friends and neighbors tomorrow about Christ seeking them. Let us each make it a point to try to influence some other people in this town to become church going people. I am not talking along denominational lines, I am speaking for all of the churches here. If you and I come to church and never tell outside what goes on inside here, how in the world are we going to make this Gospel spread? You and I are here hearing these things, but many of our neighbors are not. So lets go out of here and tell them that Christ is seeking them to watch with him for some hours in their lives. You don't need to tell them who said it, or what I have said, but just tell them as only you can in your own way.

One of my favorite hymns has a last verse that disturbs me every time I hear it or sing it. The hymn is, "Beneath The Cross of Jesus,"

"I take O cross thy shadow, for my abiding place,
I ask no other sunshine, than the sunshine of His face.
Content to let the world go by, to know no gain nor loss,
My sinful self my only shame, my glory all the cross."

Perhaps if we each one committed our lives to the dedication and

5.

committment a true Christian needs to be^A disciple, we could change the very complexion of this community, of our churches, and of ourselves. "So you had not the strength to keep awake with me one hour? our Lord asks, and may we answer, "Yea Lord, I'll watch with You not only one hour, but whatever it takes to make me a true disciple. Let us pray."

Good Friday April 12, 1968

MINE

Processional Hymn 153 (stand on last v.)

*Solemn Declaration

*Call to Worship

*Invocation

Responsive Reading Sel 30 Page 580

Hymn 164

Scripture Mark 15: 1-39

*Gloria Patri

*Pastoral Prayer & Choral Response

Anthem

Announcements

Offering & Offering Prayer

*Hymn 158

Good Friday Monologue

"The Trial of Jesus"

Prayer & Lord's Prayer

*Hymn 161

*Benediction

*Threefold Amen

*Postlude

St. John's United Church of Christ
Emlenton, Pennsylvania

Good Friday, April 12, 1968

Prelude "A Lenten Meditation" – Ralsey

"The Sorrowing Savior" – Kenny

Processional Hymn 158

Congregation Stand on Last Verse

Solemn Declaration

Call to Worship

Invocation

Responsive Reading Selection No. 30, Page 580

Hymn 164

Scripture Mark 15: 1-39

Gloria Patri

Pastoral Prayer and Choral Response

Anthem "It Was I" – Moffatt

"Shall I Crucify Him?" – Ellis

Offering

Offertory

Hymn 153

Good Friday Monologue

"The Trial of Jesus" – Mr. Ralph Link

Prayer and Lord's Prayer

Hymn 161

Benediction

Threefold Amen

Postlude "Postludium" – Nordman

Congregation Stand



A Community Sunrise Service will be held at the Emlenton Athletic Field on Easter Sunday morning, April 14, 1968 at 7 AM. Alternate location in case of inclement weather will be the Columbia Gas Garage. A Children's Choir, directed by Mrs. Roberta Newton, will sing.

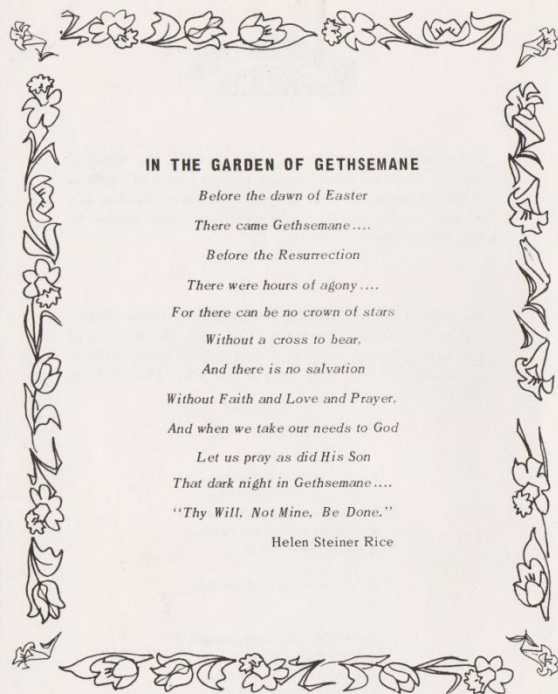
An Easter Cantata, **"Beyond The Cross"** by James Moffatt, will be presented by the Junior Choir, under the direction of Mrs. Larry Zinchini, in the St. John's United Church of Christ on Saturday evening, April 13th at 7:30 PM. The public is cordially invited to attend.

*We all have our Gethsemanes
And our daily Cross to bear
And we, too, have a Father
We can go to with our care...
A Father who will Is*

*We all have our Gethsemanes
And or*

*We all have our Gethsemanes
And our daily Cross to bear
And we, too, have a Father
We can go to with our care...
A Father who will listen
As He listened to His Son,
And give us strength to carry on
Until life's work is done.*

Helen Steiner Rice



IN THE GARDEN OF GETHSEMANE

*Before the dawn of Easter
There came Gethsemane....
Before the Resurrection
There were hours of agony....
For there can be no crown of stars
Without a cross to bear,
And there is no salvation
Without Faith and Love and Prayer,
And when we take our needs to God
Let us pray as did His Son
That dark night in Gethsemane....
"Thy Will, Not Mine, Be Done."*

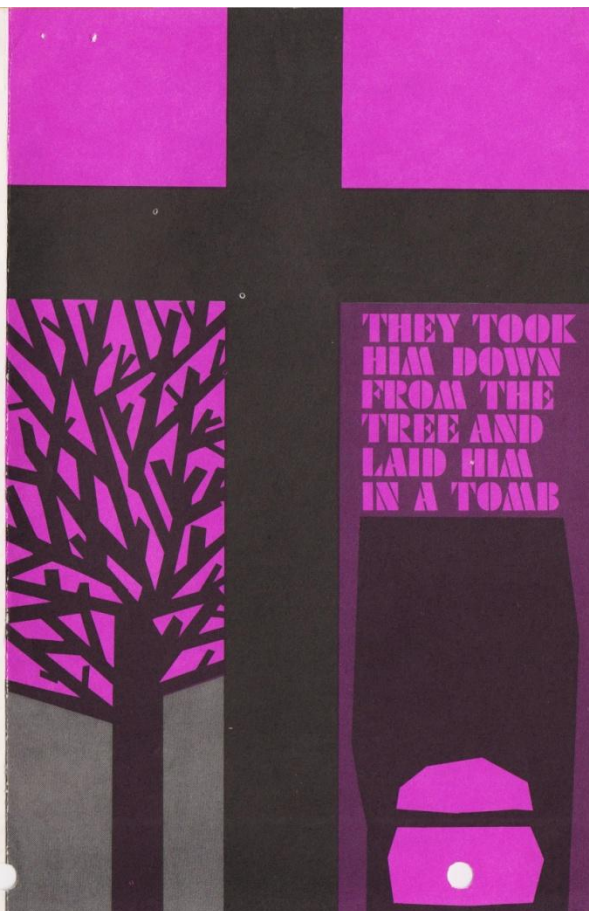
Helen Steiner Rice

GOOD FRIDAY

By the fruit of a tree man was overcome; sin destined Adam and all men to a life of alienation from God. Now by the tree of the cross Christ has overcome sin as our Substitute. Man is reconciled to God; as the tree of the cross gives Jesus' body up to the tomb, God's act of redeeming love for us is finished!

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SACF
WORSHIP DESIGN
TWO IN U. S. A.
LIDER

84-2629



THEY TOOK
HIM DOWN
FROM THE
TREE AND
LAID HIM
IN A TOMB

The Trial of Jesus

Good morning this is radio Jerusalem, broadcasting once again live and on the scene. Right now we are standing on the balcony at the Governor's palace waiting for a political prisoner to be brought in for trial. The Sanhedrin has notified Pilate that they want him to try this prisoner today. He was arrested late last night and taken to Caiaphas the High Priest, and then the Sanhedrin met hurriedly this morning again and they are bringing charges against him. This man is Jesus of Nazareth sometimes referred to by his followers as Jesus Christ. There is an overflow crowd here this morning and the noise is growing louder and louder. Perhaps you can hear it in the background. There is a sense of something big about to happen. It's like the promise of a storm in the air, you can feel that something unusual is about to take place. The crowd seems to be in a sense of expectation. The rumor that has been passed around today is that this prisoner is to be crucified. The Governor, Pontius Pilate has been given personal orders by the emperor to make an example of some of these Jews and the uprisings against Roman authority will cease. So perhaps this prisoner will be the start of this trend.

I don't know whether you can hear it or not, but I can see this ^{new} Jesus being escorted through this crowd by a guard of Roman soldiers, followed by the Jewish council, the Sanhedrin. The crowd is booing and hissing. Some of them are pushing toward him and were it not for the extra guards placed inside this courtyard, this man would probably never make it up to where we are standing. He is dressed quite simply and he looks rather tired. In another few moments they should all be standing here in front of Pilate. There come the guards now followed by the prisoner, and followed close behind by the scribes, chief priests and pharisees. Now that they are all here, Pilate is consulting with the Chief Priests. He has just asked what this man has done. The answer they have given is that he has stirred up the people throughout the land beginning in Galilee and stretching ^{now} to Jerusalem. Pilate has just asked if this Jesus is a Galilean? If this is true then this prisoner should have been brought before Herod. The Chief Priests have affirmed this and Pilate has just ordered that Jesus be taken to Herod.

The Chief Priests are arguing with Pilate about this but he has walked away from them and the guards have been ^{GIVEN} orders to take the prisoner to Herod. ^{HEROD JUST HAPPENS TO BE HERE FOR THIS FEAST} We are now moving through the courtyard toward Herod's ^{RESIDENCE} palace. This mob is quite large and unruly. we are moving very slowly and the courtyard guards are having a difficult time keeping the crowd back. Now we have finally left the courtyard and are headed toward Herod's ^{HOME} palace. The guards are hurrying this job along. It almost seems as though they want to hurry up and be done with this assignment. We are now inside Herod's ^{HOUSE} palace and in the receiving room of the king. Herod is seated at the far end of the room and Jesus is being led toward him. Herod is questioning him, but as yet he has said nothing. ^{HE IS ONE COOL INDIV.} The Chief Priests are making the accusation to Herod and Herod seems sort of amused by the scene which is taking place before him. He just sits there with a half smile on his face. Herod's guards are mocking Jesus and now one of them has taken a purple robe and placed it on him, much to the delight of Herod and his men. Now Herod has ordered that the prisoner be taken back to Pilate, and once again the Chief Priests are angry and arguing now with Herod. This trial is taking on the aspects of a circus. Were it not for the fact that a man's life is at stake it would be hilarious. Now we are leaving Herod's ^{PLACE} palace and once again headed for the palace of Pilate.

Now we have to go through this mob again and it seems to have doubled since we passed through it before. We are caught in the crush of this crowd and Jesus is being pushed and shoved by the guards to get him through this mob. We are finally on the balcony again and once again Pilate is questioning Jesus, but again he has said nothing. Pilate has just asked him if he knows the seriousness of the charges brought against him and again no answer. It is quite evident that Pilate is overwhelmed by his silence.

It has been the custom during this feast that Pilate releases a prisoner that the people choose and he has just asked if it should be Jesus or Barabas. The crowd is shouting, we want Barabas. Some of the Scribes and Pharisees are sprinkled throughout this crowd and they can be seen leading the chant and inciting the mob to follow suit.

Now Pilate has just asked what is to be done with Jesus. The crowd is shouting all the louder, crucify him, crucify him. Perhaps you can hear it in the background. Pilate has now asked why Jesus should be crucified that he has found no evil or wrong in him, and the noise is deafening. The Chief Priests are arguing very strongly with Pilate. The crowd is shouting as if it were one voice crucify him, crucify him. It certainly would be unsafe for anyone to be in that mob and not be in favor of this execution.

Now Pilate is washing his hands in a basin of water, which is symbolic of meaning that he is innocent of the blood of this man. He has given orders that Barabas is to be released and Jesus is to be scourged then crucified. We are now moving from the balcony to the guards quarters where this scourging will take place. Scourging is a very cruel form of torture. The victim is stripped of his robe and tied to a pole so that his bare back is to the one administering the lash. The lash is a leather thong studded at intervals with pieces of bone and pellets of lead. It causes the naked back to become strips of raw flesh and bleeding welts. Some men have died while this was taking place, and others have lost their sanity. We are in the courtyard where Jesus is being led to the pole. He has now been stripped of his robe and is tied to the pole.

He has remained mute throughout all of this except to answer Pilate once. When Pilate asked him if he was the King of the Jews, he answered "It is you who say it." Since then he has said nothing. The scourging is now underway and has been while we were talking, and it is torture to even witness this, let alone be the victim of it. He is now being untied and he is sort of semi-conscious, rather limp and not self-supporting. The guards are holding him up now and leading him to the other end of this courtyard. They have once again placed a purple robe on him along with a crown fashioned out of thorns. The thorns have dug into his scalp and the blood is running down his head and face. They are bowing to him and saying, Hail king of the Jews. Now they have finished their sport and have put his own robe on him and are leading him out of the courtyard. He will be given the cross beam of his cross to carry up the hill

of Golgotha. The upright is already there awaiting the arrival of the condemned man. The soldiers have thrust the beam on his shoulders and he is struggling to maintain his footing under the weight of it. He is staggering as we are starting down the street. He looks as though he may fall at any minute. There he has just fallen and the guards are prodding him to get him on his feet. It doesn't look as though he can carry this beam. Wait one of the guards has pulled a man from the crowd lining the streets and he must carry the beam. This is all legal since Palestine is an occupied country, ^{and} the Romans can press anyone into service they need.

We are now approaching the crest of the hill and I see there are two other criminals already hanging on their crosses. They are ready to drive the nails and Jesus has been offered the drugged wine to deaden the pain, but he has refused it. Now he has been fastened to his cross and the torture really begins for him. It is around nine in the morning and that sun is really beginning to get warm. Around one or two the heat would almost be unbearable hanging there.

Crucifixion originated in Persia. The earth was considered as being sacred to the God Ormuzd. Therefore the criminal was lifted ^{so} up that he would not defile the earth. The Romans brought it from Carthage. This form of execution is ^{used} by the Romans on rebels, runaway slaves and the lowest type of criminal. It is illegal for a Roman citizen to be crucified. What happens during this type of execution is that the victim is already fairly weak from the severe beating he has been given and then he is nailed to this cross to die a slow and agonizing death of hunger and thirst. The usual length of time is anywhere from four to six days for the victim to die. However this execution will be over before six this evening. At six the Jewish Sabbath begins and it is not permitted that these criminals be left hanging here. So if they are still alive at around five they will be killed by the guards.

The guards are seated on the ground near the crosses. They are playing dice for the clothing of this Jesus. They are certainly a hardened group of men to endure this horrible form of execution. But then they have been in many battles probably and are used to seeing men die.

5.
THERE IS AN INSCRIPTION ABOVE THE CROSS JESUS KING OF THE JEWS.

The people who are watching this have been shouting insults up to this man. They are telling him to save himself as he did others. It appears though Jesus is trying to say something. His lips are parched and swollen and it is difficult to hear. He has ^{JUST} said Father, forgive them for they know not what they do. This has drawn a lot of hoots and catcalls as you can probably hear. Even the other two thieves are hurling insults at him. Perhaps I should qualify that statement and say one of them is. The other is defending this Jesus. He has requested that Jesus remember him when he gets to his kingdom. And the strange answer has come back, "Today you shall be with me in paradise." ^{IMAGINE THAT?} He has glanced down and seen his mother standing there with one of his followers and he has told the disciple to look after her. He has now said, "My God My God why have you forsaken me?" The onlookers here are really laughing at this remark. He has spoken it in Aramaic and they think he is calling for Elijah.

It is now close to three in the afternoon and from all appearances this Jesus does not look as though he will last too much longer. He has just said that he is thirsty, and one of the merciful guards has handed up a sponge with vinegar on it. These fellows really know how to conduct an execution.

It sounded like he said, "It is finished." or something like that. The sky has become overcast and the air is beginning to move again. It looks like a spring thunderstorm is in the offing. I think the end is very near for this man. In fact he is now staring up to the sky and he has just said, "Father into your hands, I commend my spirit." And his head has dropped onto his chest. ^{YES HE IS} At the exact moment that he died there was one great flash of lightning and it has terrified almost everyone here. The Roman centurion who has been stationed at this cross has just made the remark that this truly must have been the son of God. I don't know, this is certainly puzzling and arouses the curiosity. Oh, Samuel will you see that this equipment gets taken back to the station? Well I must run an errand. If you must know I want to look up one of those fellows who were with this man. There are some questions I need answered. Let us pray.

The Trial and Death of Jesus

Good morning, this is radio Jerusalem. Once again we are at the scene of a very important event. As usual we will be bringing you all of the live coverage directly from the scene. We are situated at the present time on the balcony of the Governor's palace awaiting the arrival of a political prisoner. This man has been a local trouble maker for a period of approximately three years. He has been in trouble with the authorities from time to time, but on each occasion there has never been sufficient evidence to hold him. However I have learned from a very reliable source that this time he has gone too far. The Sanhedrin had him arrested late last night and when he was taken before Caiaphas the High Priest it was determined that the evidence was sufficient to hold him. The Sanhedrin met rather hurriedly this morning and have asked for Pilate to try this man today. The basic reason for this is due to the fact that the execution, if there is to be one, must be over by sundown. The Sanhedrin feel they have enough against this man to warrant asking for the death penalty. We will just have to wait and see what transpires. Perhaps while we are waiting his arrival I can fill in with some of the basic details surrounding this man's background.

The man to be tried is called Jesus and is often referred to as Christ. Whether he is deserving of the title is anyone's guess. But he was born about 33 years ago under some very strange circumstances. It has been rumoured that his birth was heralded by a star and by angels, and that kings came to pay him homage and all this took place in a mere stable. To top it off it is also rumoured that he is an illegitimate child and Joseph is not his father at all. But for the last three years he has been roaming the countryside preaching and teaching about God. He is supposed to have healing powers, and he even raised a man from the dead or so the story goes. He has run afoul of the authorities mainly because he preaches a different kind of religion than is preached in the Synagogue. But what has really set the Jewish authorities on him is the fact that from time to time he has claimed to be the Son of God. And this I understand is the main charge to be brought against him this morning.

The courtyard below me is packed with people. I don't think you

could squeeze too many more into the area. The noise here is very loud and the very air seems to be charged. The people themselves seem to be in a sense of expectation. It is almost as though they have sensed something big is about to happen. One of the rumours that has been floating around for the last week or so is that Pilate has been given orders to make an example of some of these Jews in order to stop their uprisings against Caesar. Perhaps this Jesus will be the first to be made an example of. The crowd is beginning to stir a bit and I can hear a din in the background and it seems to be growing louder.

I see what it is now it is the prisoner Jesus being brought under guard through the courtyard. The crowd has become very loud. They are booing and hissing as he passes. Some of those nearest to him have spit upon him while others are calling out threats and oaths to him. This crowd is in an ugly mood and were it not for the guards, I'm sure this man would never make it up to this balcony. The man as I can see him from this distance is dressed rather simply in a white robe. At least it is supposed to be white, but it seems to be rather soiled. He looks rather tired from his overnight stay under arrest. For all of the hostility of this mob, I must say that he appears to be calm and unconcerned. At least from outward appearances. They are now ascending the steps leading to the balcony and in a few moments should be ready for their audience with Pilate. Here come the guards with Jesus followed closely by the Scribes, the Chief Priests and the Pharisees. Pilate has just come out onto the balcony and is consulting with the Chief Priests. He has just asked what the man has done. The answer they have given is that he has stirred up the people starting in Galilee and spreading here to Jerusalem. Now Pilate has asked if this means the prisoner is a Galilean? It looks as though Pilate is going to resort to one of the fine points of the law. If Jesus is indeed a Galilean it means that he should be tried before Herod the king. It has now been affirmed by the priests and Pilate has issued orders for them to take Jesus to Herod for trial. The Chief Priests are arguing rather strongly about this, but I believe that Pilate's order will prevail. Yes, he is walking away from them and the guards have started leading the prisoner toward the steps.

This mob seems to have grown ~~from~~ to tremendous proportions and

it is very difficult to try pushing through them. The guards have finally made a path and we are proceeding to Herod's palace. The way the guards are moving since have gotten out of the courtyard, it seems as though they are in a hurry to get this job done. We have now reached the receiving room of the king and Jesus is being led toward him. He is seated on a rather massive chair at the far end of the room. Now that Jesus is standing before Herod, the king is asking him questions. So far Jesus has said nothing. Not one single word. I tell you listeners that this is one cool individual. The chief priests are making their accusation and Herod almost seems as though he is amused by this entire scene. He is just sitting there with a half smile on his face. Herod's guards are now mocking Jesus and now one of them has placed a purple robe on him and I do believe that Herod is enjoying this as much as his men. It seems as though Herod has had enough of this foolishness and he has now ordered the chief priests to return the prisoner to Pilate. And once again the chief priests are arguing with Herod. This trial is taking on the aspect of a circus. Were it not for the fact that a mans life is stake this would be hilarious. We are once again heading toward the palace of Pilate. It seems as though Pilate is the only one with the authority to order the death penalty, and this is what the chief priests have been demanding.

We are ready to pass through this mob again, and it looks almost as though it has doubled since we came through it the last time. Maybe you can hear the taunts and jeers of some of them. The noise is deafening. We are caught in the crush and the guards are having a difficult time ^{clearing} ~~making~~ a path. Now, we have started to move and in a few moments we will be before Pilate again. At last we have reached the balcony and Pilate is again questioning Jesus. But as before he has said nothing. Pilate has asked if he knows the seriousness of the charges brought against him, and again no answer. It has become quite apparant that Pilate is overwhelmed by his silence.

One old custom has been observed during the feast, and this is the custom of Pilate releasing a prisoner whom the people choose. He has now asked if they wanted Jesus or Barrabas released. The crowd is chanting, "We want Barrabas, we want Barrabas." Perhaps you can hear them. I have noticed that some of the scribes and Pharisees are scattered throughout this crowd and they can be

seen chanting and encouraging the crowd to do likewise. Now Pilate has asked what is to be done with Jesus. The crowd is shouting, "Crucify him, crucify him." Pilate has asked the question, why this man should be crucified since he has found no evil in him. The shouting has now risen to a fever pitch and this crowd is one step away from mob violence. They are shouting louder and louder, "Crucify him, crucify him, away with him." The noise is simply deafening if you can hear it in the background. The chief priests meanwhile continue to argue with Pilate. I tell you I would not want to be down on that crowd and not be in favor of this execution. It simply would not be safe.

Pilate has now resorted to a dramatic gesture. He is publicly washing his hands to signify that he is innocent of Jesus blood. He has now issued orders that Barabbas is to be released and that Jesus is to be scourged and then executed. Once again we are moving from the balcony, but this time to the guards quarters downstairs, where the scourging will take place. Scourging as most people know is a rather cruel form of torture. The victim is stripped of his robe and tied to a pole so that his naked back is to the one administering the lash. The lash itself is a leather thong studded at intervals with pieces of bone and pellets of lead. It causes the back to become strips of raw flesh and bleeding welts. Some men have been known to die from this beating, others have lost their sanity, and in most instances the victim loses consciousness. Jesus is now being tied to the pole after the removal of his robe.

This is truly a remarkable man. He has remained mute throughout all of this except to answer Pilate once. When Pilate asked him if he was indeed the king of the Jews, he answered, "It is you who say it." Since then he has said nothing. The scourging is now underway and has been while we were talking. It is torture to even witness this let alone be the victim of it.

The guards are now removing the ropes and he seems to be semi-conscious. He is rather limp and his legs are wobbly. The guards are supporting him for the moment. Once again the guards are having their fun. The purple robe has been placed upon him along with a crown fashioned out of thorns. The thorns have dug into his forehead and face and the blood is streaming down his face. They are bowing to him and saying, "Hail king of the Jews." Now that they have finished

with their sport, they are leading him out into the courtyard. Here he will be the cross beam of his cross to carry up the hill of Golgotha. The upright is already there awaiting the arrival of the condemned man. The soldiers have now thrust the beam upon his shoulders and he is struggling to maintain his footing under the weight of it. This would be a tremendous task for a well man, but this man has just received a terrific beating at the hands of the ~~Romans~~ Romans who know how to administer a beating and do it ~~very~~ thoroughly. He appears as though he may fall at any minute. Wait, he has ~~just~~ just fallen and is struggling to regain his feet. The guards are prodding him to get him started again. It seems like it is hopeless for the man seems unable to continue. The guards have now pulled a man from the crowd and he is carrying the beam for Jesus. This is all very legal and since Palestine is occupied the Romans can press anyone into service they need.

Lets see if we can get some opinions along the way here. You sir, are you in favor of this execution. You are. May I ask why? Because you feel he is guilty. How about you sir? Do you think this man deserves to die? You think that he does because nobody could be as good as he was supposed to have been. Well thats a different angle. We better push on through here as the procession has now reached the crest of the hill above us. Directly ahead we can see the vacant upright set between two other crosses which are already occupied. The prisoner has now been offered the drugged wine to deaden the pain, while the nails are being driven. But he has refused it. A truly remarkable man I must repeat. He is now being fastened to his cross and the torture really begins for him. The time right now is 9:00 A.M. and the sun is beginning to get warm.

The execution by crucifixion began in Persia. The earth was considered to be sacred to the god Ormuzd. Therefore the criminal was lifted up so that he would not defile the earth. The Romans brought it from Carthage. This form of execution is used by the Romans on criminals, rebels, runaway slaves and the lowest type of criminals. It is illegal for a Roman citizen to be crucified. What usually happens during this type of execution is that the victim is fairly weak from the beating he has been given and then he is nailed to the cross to

die a slow and agonizing death, of hunger and thirst. The usual length of time is anywhere from four to six days. for the victim to die. However this execution will be over before six this evening. At six the Jewish sabbath begins and it is not permitted that these criminals be left hanging here. So if they are still alive around five they will be killed by the guards.

The guards right now are seated on the ground near the crosses. They are presently playing dice for the clothing of this Jesus. They are indeed a hardened group of men to endure this horrible execution. But they have probably been in many battles and have become accustomed to death in many forms.

There is an inscription above the cross that reads, "Jesus King of the Jews." The people have been watching this and are shouting insults up to this man. They are telling him to come down from the cross. To save himself as he did others. It appears as though he is trying to say something, but his lips are parched and swollen and it is difficult to hear. Perhaps if I tried to get a little closer. He has just said, "Father forgive them for they know not what they do." This has drawn a lot of hoots and catcalls which you can probably hear. Even one of the thieves is hurling insults at him. The other one is defending Jesus. He has asked Jesus to remember him when he gets to his kingdom. The reply is, "Today you will be with me in paradise." Imagine that. Now he has glanced down and spied his mother, and to one of his followers he has spoken to take care of her. With a tortured look toward the sky he has cried, "My God My God, why have you forsaken me?" The people are laughing at jeering at this since it seems they misunderstood his remark. He spoke in Aramaic and they think he is calling for Elijah.

The time now is close to three in the afternoon and the sun is burning with an intense heat atop this hill. He appears as though he will not last too much longer. He has just said that he is thirsty, and the guards have handed up a sponge with vinegar. These fellows really know how to conduct an execution. It sounded as though he cried it is finished, or something like that. The sky has become very overcast and it appears as though a spring storm is in the offing. I think the end is very near for this man. In fact he is staring

up at the sky and he has just said, "Father into your hands I commend my spirit." His head has dropped onto his chest and he is motionless. Yes, I believe he is dead. The strange thing is that at the exact moment of his death there was one great flash of lightning and everyone here is terrified. The Roman centurion who has been stationed at the cross has just made the remark that, "Truely this must have been the Son of God." Very strange. Very strange. I don't understand it at all. Something is very strange indeed. Oh, Samuel, will you see that this equipment gets back to the station. Well I must run an errand first. If you must know ~~th~~ I want to contact one of his followers if I can find him. There are some questions that need to be answered about this man. I just hope I can find one of them. Let us pray.

St. John Emlenton 11:00 4/21/68

*processional Hymn 20
*Solemn Declaration
*Call to Worship Pg. 165
*Confession of Sin
*Assurance of Pardon
Responsive Reading Sel. 56 Pg. 603
Hymn 182
Scripture Matthew 25: 31-46
*Gloria Patri
*Apostles Creed
*Pastoral Prayer & Response
Anthem
Announcements
BILL BOWEN 7:30
CHICKEN DINNER THURS.
VISITORS ETC.
SPRING MEET. NEXT SUN.
MR. GRIMM

Offering, Prayer
*Hymn 252
Sermon
Prayer & Lord's Prayer
*Hymn 465
*Benediction
*Threefold Amen
*Postlude

Salem Lamartine 9:30 4/21/68

*Processional Hymn 154
*Solemn Declaration
*Call to Worship Pg. 165
*Confession of Sin
*Assurance of Pardon
Scripture Matthew 25: 31-46
*Gloria Patri
*Apostles Creed
*Pastoral Prayer
Anthem
Announcements

Bill Bowen tonite 7:30

SPRING MEETING CHURCH
CHICKEN DINNER THURS.
VISITORS

Offering, Response, Prayer
Hymn 65
Sermon
Prayer & Lord's Prayer
*Hymn 467
Benediction
*Threefold Amen
*Postlude.

In As Much As You Did it To One of These:

Text: Matthew 25;40

This morning we are going to depart from the normal way of doing things. Instead of this being a sermon with an introduction, three main points, a conclusion and the whole works, I would like to share something with you. What I want to share is some of my experiences serving you since last December to now. To me these are unforgettable experiences and will long live in my mind.

Our Scripture this morning is an old and familiar one. It is the parable of the last judgement. Jesus spoke many times in parables because this type of teaching is generally more instructive than giving a lecture. Each parable tells a story and has a moral to it as well. This parable is no different in this respect. The moral is what people should be doing for other people. I have heard this story many times, and all those times it meant practically nothing to me. Sad as this may seem it never quite got to me as it should have. I have often wondered just what it was trying to say. Oh, I knew that it meant we should help others, but then if we give our offering and it goes for benevolence doesn't this help other people? People who are hungry, naked, sick, imprisoned and so on. After all what more can we do? Then too isn't this what our ministers and preachers should be doing? This is the way I thought and perhaps this is the thinking of many of you here this morning. I sat in the church pew Sunday after Sunday and heard of those who were ill and shut in. But in all honesty I must admit that never once did I try to help them or comfort them unless they were personal friends or relatives. But one vivid example of my neglect caused me to take a closer look at myself and it has helped to change my outlook on this score.

A very good friend of mine was taken ill and placed in the hospital. He was a few weeks away from graduation from the Seminary and a young man of 29 or 30. I thought as did everyone else that his hospitalization would be a brief stay and soon he would be up and around. I wanted to write him a letter as it was rather difficult for me to go into Pittsburgh to see him, and I kept putting it off and putting it off. Well to make a long story short, Jim had a perforated intestine and after several weeks in the hospital he died. I still feel guilty every time I am reminded of my neglect. A small letter with just a few lines could have perhaps helped to cheer him up and it would have only required a few minutes of my

time. But that moment is past and it will never return again. You have heard me state this fact several times and this is my very reason for it. Once we have
 t an opportunity slip by we have lost our chance to be of service in that particular case.

Since I have been here with you, I have had the privilege of visiting the sick and the shut ins of our two churches. And I have not made a mistake in the use of the word privilege. I consider it a wonderful privilege. Perhaps the following examples will serve to show just what I mean. I want to share them with you this morning if I may. I will not mention names because I think that the people involved would not care to have their names mentioned for one thing. and for another the names are not that important.

One of the people I have visited is an elderly woman. This wonderful lady is always so warm and friendly. She makes each one of my visits seem so worthwhile. When I read a scripture for her she listens so intently and I can tell that this really means something to her. Then there is a man who is bedridden and can no longer walk. He is hard of hearing, but he reads lips. He just lays in bed and smiles while you talk and he nods his head from time to time to let you know that he understands what you are saying. His wife does everything for him including lifting him in and out of bed. He cannot do much of anything for himself. I took Shirley with me on our first visit, and the lady was so grateful and thankful that we came that she hugged and kissed Shirley when we left. Then there is a spry little old lady whose days are long and lonely. The first time we visited her we didn't know whether we cheered her up or she cheered us up. I think that she cheered us up. She is truly a wonderful person. Another little old lady we have visited lives all alone. *HER DAYS TOO ARE LONG & HER NITES ARE EQUALLY LONG.* We have visited her several times and each time she asks about the people at church. How is so and so? Or do you know this person or have you met Mr & Mrs. such and such. The last time we were there we chatted for about an hour and when we said we had to leave her reply was, "Oh, do you have to go?" I am really concerned about this little old lady, because she is getting feeble and she should have someone to stay with her and look after her. *THEN THE ELDERLY LADY ALERT, WITTY, ETC.* Then there is the elderly gentleman who is not a member of our churches, but who is lying near death. The first time I was there I could not understand what he was trying to say, and his nurse had to interpret for me. On subsequent visits I can now understand him and he is so grateful for the visits. In fact he smiles

and his smile lights up his face. The last time I was there before I left I prayed with him, and I reached out my hand and took his hand and held it as I prayed. He gripped my hand so tightly and held on as though he did not want to let go. It was like a child holding my hand in complete trust and love. I think the man realizes that the end of life is but a matter of time, and it is as though he is reaching out to God with me and holding on to me for strength. Needless to say this moved me very deeply. As a matter of fact I don't believe that I have visited one person that has not had an effect on me of one kind or another. Each experience has been different and each experience has made me feel just a little richer, a little bit better for having been in the presence of these wonderful people.

Now all of this brings us right back to this parable of Jesus. Anything which we do for our fellow man we do for Jesus. Now if any of you think that this is not your duty as I once did, I feel I must disagree with you. Sure it's my job and part of what I should be doing. But you and I are our brother's keeper. It is our responsibility to help others. This help involves not only material goods and money but also us. A part of us that cannot be bought or given as material goods are given. Many of these people I have been talking about are living in houses which we pass on our way home from church. If we would just stop for a minute and say hello, perhaps we would gain more than the person we visited. Now I am not saying that we can go see everyone who is ill, or visit anyone ~~at all~~. There are circumstances which make it impossible for visits. For instance someone who needs lots of rest would not be able to have many visitors. Then too I don't think it is wise for a lot of people to visit someone in the hospital. The immediate family should be the extent of visitors there. But for people who are confined to their homes because of a chronic sickness of some sort or merely because of old age, it is nice for people to show their concern for them. And the point to remember is that you ~~will~~ ^{CAN} never imagine how these visits are enjoyed by these people. Just the idea of thought that there is someone who cares uplifts the spirits of these people and boosts their morale. So you see this is only a simple thing visiting those who are sick, shut in, aged, lonely. But Jesus has given us many simple things to do. Most of his teachings were about doing simple things. But the hard truth of the matter is that most people are so concerned with trying to do great things, large things, that they overlook the simple things. You can see the reply of those who only looked at the great and large things in life, "Lord when did we see you hungry, or thirsty,

or a stranger, or naked, or sick, or in prison and did not help you?" But by the very fact that they did not recognize Jesus in all of these incidents proves their concern for anything but what ~~it should be~~. *THEIR CONCERN SHOULD HAVE BEEN,*

There are two cases of two men who found the real truth of this parable. One of them was Francis of Assisi. He was born into a wealthy family. He had everything a man could want. Money, clothes, more of anything than he could possibly ever use. And yet he was unhappy. He felt that life was incomplete. Then one day when he was out riding he met a leper. The man was repulsive and ugly because of the disease and quite sickening to behold. Yet something compelled Francis to dismount, which he did and he threw his arms around the leper and while he held him thus the face of the leper changed to the face of Jesus. He went on from there to ^{found} ~~where~~ what today is known as the Franciscan monks. He gave up all he owned. In fact he gave away all that he had until his family disowned him and would not give him anymore, so that he had to beg for money and food and clothing to help those whom he wanted to help.

The second man was Martin of Tours. He was a Roman soldier and a Christian. On a cold winter day he was entering a city and a beggar stopped him and asked him for money. Martin had no money that he could give. He looked at the beggar and he appeared to be blue from the cold and he was shaking and shivering and he moved Martin so that he decided to do what he could. He took off his soldier's coat, which was worn and frayed, and he cut it in two and gave half to the beggar. That night he had a dream. In this dream he saw Jesus and the heavenly angels. Jesus was in the midst of all these angels, and Jesus was wearing half of a soldier's coat. One of the angels asked Him, "Master why are you wearing that battered old coat, who gave it to you?" The answer which Jesus gave was, "My servant Martin gave it to me." These two men followed this parable in their lives.

We may never become world renowned. Our names may not become well known as St. Francis. Yet we can attain the stature of these two men by willingly serving the needs of our fellowman. Jesus tells in the parable how the king welcomed those who had served their fellowman and how he rejected those who did not. We should not be thinking of religion as winning a prize or being rated above someone else, but Jesus tells us very plainly that those who live the Godly life and do the Christlike thing will be rewarded. Therefore if we wish to be included

in the kingdom and if we want to be in the presence of Jesus, we should do all that we can in this life to place ourselves there.

To make ourselves aware of our Christian duty we should try to think that perhaps the person we are visiting or the person we are trying to comfort is Jesus in disguise. This may sound far fetched, but we never know when we encounter Him. We may meet him in the home of a sick friend, or we may meet him in helping someone. If we don't think of it in this way, then we stand the chance of becoming as the people in this parable who said, "If we had known it was you lord we would have helped you, or done something for you." I don't believe that any of us here want to feel this way. We should want to exercise our Christianity as much as we can.

OF WHOM WE WERE SPEAKING.
THE SAME St. Francis wrote a prayer which has been preserved, and it very beautifully expresses these thoughts.

Lord, make me an instrument of Thy peace, Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy.

O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Let us pray.

Eminton 9:30 4/28/68

*Processional Hymn 468
*Solemn Declaration
*Call to Worship Pg. 168
Confession of Sin
*Assurance of Pardon
Responsive Reading Sel 33 Pg. 583
Hymn 38
Scripture Psalm 23, John 10:11-16
*Gloria Patri
*Apostles Creed
*Pastoral Prayer & Response
~~Anthem~~
Announcements

SPRING MEETING CL. ASSOC.
ST. PAUL'S CHURCH
REV. HARRY NEAT, SUN.

Offering, Prayer
*Hymn 290
Sermon
Prayer & Lord's Prayer
*Hymn 221
Benediction
*Threefold Amen
*Postlude

Salem Lamartine 11:00 4/28/68

*Processional Hymn 329
*Solemn Declaration
*Call to Worship Pg. 165
Confession of Sin
Assurance of Pardon
Scripture Psalm 23, John 10: 11-16
*Gloria Patri
Apostles Creed
*Prayer
Anthem
Announcements

SPRING MEETING CL. ASSOC.
ST. PAUL'S CHURCH
REV. HARRY NEAT, SUN.
YOUTH FELL, 6:30

Offering, Response, Prayer
Hymn 317
Sermon
Prayer & Lord's Prayer
Hymn 286
Benediction
*Threefold Amen
*Postlude

The Lord is My Shepherd

Text:

PSALM

In the Gospels we read many times where Jesus used the words sheep and shepherd as an illustration. Quite naturally sheep and shepherds go together, because you can't have one without the other. A shepherd was a sort of special breed of person. He had to be patient for one thing because sheep are not the smartest of animals and they are easily lost and strayed. We use an illustration of sheep in one of our prayers of confession. We say, "All we like sheep have gone astray." So a shepherd had to be alert and almost constantly on the job to see that one of his sheep did not stray from the fold. Then a shepherd had to be loving. He had to love these poor dumb animals he was taking care of. If he didn't love them there would be no need for his services. Why have someone take care of something if that person doesn't care what happens to it? Then too the shepherd had to be willing to go look for the lost sheep. Sometimes this involved danger, as there were wolves lurking near the sheep, and sometimes these sheep would wander out on steep slopes and couldn't get up or down the hill. Then the shepherd had to rescue the sheep. The 23rd Psalm is referred to as the shepherds Psalm. The reason is quite obvious.

The Psalmist perhaps was out watching his sheep, and his thoughts were on God and the thought came into his mind, why God is just like a shepherd. If we take the Psalm verse by verse we can see just how God can be compared to a shepherd. The Lord is my shepherd, I shall not want. The shepherd looked after his flock. They had no real needs or wants. He took care of them, he saw to it that they got what they needed. He maketh me to lie down in green pastures. The one big job of the shepherd was to see that the sheep had plenty of grass to feed on. When they had eaten the grass in one area he moved them to another. He leadeth me beside the still waters, he restoreth my soul. The shepherd had to also see that they had plenty to drink, because water is as important to an animal as it is to a human. Then too you and I know how refreshing a drink of water is sometimes. It seems to revive us, to make us feel refreshed and to restore our very souls. This must also be true of animals sometimes in the hot summer. He leadeth me in the paths of righteousness for his name's sake. The shepherd had

to know the paths and trails to take. He had to know which way was the best one for the sheep to travel. Yea though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff they comfort me. The sheep were kept safe from harm by the watchful eye of the shepherd. He had his staff always ready to poke a sheep to keep him in line or to prevent him from going into the briars and brambles. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil, my cup runneth over. The threat of danger from wolves and other wild animals was always present when the flock were grazing. But under the watchful eye of the shepherd the danger was minimized. Surely goodness and mercy shall follow me all the days of my life: and I shall dwell in the house of the Lord forever. The shepherd was good and he was kind to his sheep. He cared for all their needs and they were well taken care of. This Psalm must have been where Jesus drew His illustrations about sheep and shepherds.

Yet this Psalm is literally true. Perhaps we have never thought of the fulfillment of God's plan in this way. But if we compare the life of Jesus with this Psalm we can see that God caused His plan to be enacted in the life of Jesus.

Jesus had a special purpose that He came to do. With this purpose in mind He lived the complete God centered life. Everything He did and everything He said was directed to furthering the kingdom of God. In this way He was like a shepherd. He was leading the flock to the greener pasture. In other words teaching and showing people that God was the answer in their lives. He was not only keeping the sheep from straying, but He was trying to bring new sheep into the fold. This was the main theme of the life of Jesus.

Then Jesus was loving like a shepherd. He loved people, He loved children and He must have loved animals from the way He talked about sheep. He showed His love by the things that He did. He healed people who were rejected because they were diseased and repulsive because of their diseases. He helped those who were poor, and those who were shunned in society. All of this required love. This was the love that the people of his day could not understand. Why does a stranger want to help another stranger? Why there must be an ulterior

motive behind someone doing things for strangers. This is what His critics said and this is what our critics are still saying today. It's hard for someone who does not understand to figure out just what it is Christianity stands for. It is based on love and lived in love and it can never be anything else..

Then Jesus had to be willing to assume the risks involved in being a shepherd. For Him this meant staying just one jump ahead of the authorities who were ever anxious to have Him killed. Jesus knew what His opposition had in mind because He spoke of it several times. Yet He also knew that in the end He had to sacrifice Himself for His sheep. This He did on Calvary's cross. So you see He lived the life of the shepherd while fulfilling the will of God. This was God's purpose for sending His Son into the world and it is surprising how His life parallels that of a simple shepherd.

Because of Christ's identifying of Himself with the shepherds and sheep, much in the Christian religion has been written and painted along these lines. (For Salem only) Behind me you see the painting of the Good Shepherd.. This is a familiar painting. It has been done many times by different painters. But there is one vivid picture of the Good shepherd that has been painted that is not only different from the rest, but the picture it portrays is one of a man risking himself for a sheep. It is called the "Lost Sheep", and it was painted by Alfred Soord.. A man named Bailey wrote a book entitled "The Gospel in Art" and in it he makes a statement about shepherds. He is particularly speaking about paintings. Quote, The trouble with most of the good shepherds is that they are good for nothing. The theme has been handled over and over again from the time of the catacombs down, but usually one sees the same type of picture, the figure of a pretty man holding a lamb in his bosom. To one who has seen shepherds in Palestine there is something particularly repugnant in such a representation. No real shepherd ever wore the elegant draperies that adorn these models.. When you come upon a real shepherd in the shepherds country something is apt to grip your heart and your throat.. Shepherding there is a man's job. There you see the rough jacket made of a fleece turned wool side in; the bare bronzed chest; the bare legs scratched with thorns; rough shoes of rawhide; the great club of oak with its

knot on the end heavy enough to fell a bear; the high stepping stride and the muscles of steel that endure the tramps over rocky country, the fearless eye that can face danger alone; and you often see a lamb in the strong arms. Such is the person Jesus had in mind when he said "I am the good shepherd." " Unquote.

This is the picture MR. Spord painted. As we look at this picture we can see a shepherd in very rough clothing, high atop a mountain, clinging to a rock as he stretches as far as he can to reach a sheep who is caught in a thicket below him. The side of the mountain is very rocky, steep and thorn infested. Above eagles are soaring awaiting the opportunity to strike at the helpless animal. Now I am not saying that the calm and peaceful pictures of the good shepherd are not acceptable. But sometimes they can give us a false picture of what a shepherd is, what a shepherd endures and what his purpose is. Jesus was far removed from the shepherd in clean elegant robes which we see portrayed. He was the working shepherd ready and willing to sacrifice Himself for His sheep.

Then there are several hymns that have been written about the good shepherd. One of these is titled, "Saviour Like a Shepherd Lead Us." Saviour like a shepherd lead us, much we need thy tender care; in thy pleasant pastures feed us, for our use thy folds prepare. Blessed Jesus, blessed Jesus. thou hast bought us thine we are; Blessed Jesus, blessed Jesus thou hast bought us thine we are. The author of this hymn is unknown. Although we do not know the author, the beautiful words and the melody live on in the church because they express the deep seated longing of every soul for the Master.

Perhaps the other hymn is the most familiar to us. This hymn was written by James Montgomery in 1822. The content and the theme of the hymn is taken from the 23rd Psalm. Were it not for the fact that ~~it isn't a good policy~~ ^{WE KNOW DIFFERENTLY.} ~~to copy someone elses material,~~ ^{would} we could say that the Psalmist wrote this hymn too. They are so close in wording and phraseology. Yet there is a distinct beauty to the words. The title of the hymn is simply, "The Lord is My Shepherd."

It goes like this,

The Lord is my shepherd, no want shall I know, I feed in green pastures safe folded I rest. He leadeth my soul where the still waters flow, restores me when wandering

redeems when oppressed, restores me when wandering, redeems when oppressed.

We have talked about the 23rd Psalm, we have talked about paintings and we have talked about hymns. Each one of these things should help to bring us into closer fellowship with our Master. That is the purpose of each of these things. We could probably say much more on all or any of these categories because each one in its own right would require many messages before we would exhaust all the material written about them. But suffice it to say that Jesus said He was the Good shepherd and then He lived His life in such a way that He proved His point. We can always come to this shepherd as lost sheep and find that He not only welcomes us back to the fold, but that He was actually out looking for ^{us} His lost sheep. Jesus came into the world seeking the lost sheep and He left it through a sacrifice which was made for these sheep. Are we worthy, or will we ever be worthy of this sacrifice? "The Lord is my shepherd, I shall not want." Let us pray..

Salem Lamartine 11:00 5/12/68

*Processional Hymn 12
*Solemn Declaration *father, son, spirit*
*Call to Worship Page 171
*Confession of Sin Page 8
*Assurance of Pardon Page 10
Scripture Reading Genesis 2: 18 to ~~24~~
~~Matthew 15:1 to 9~~
mark 7-1-13
* Gloria Patri
*Apostles Creed Page 11
Pastoral Prayer
Anthem
Announcements

Special offering envelopes in back of
Church for Greenville Home. This is
for mothers day. Anyone wanting to
give please take one.

Offering, Response, Prayer
Hymn 444
Sermon
Prayer & Lord's Prayer
*Hymn 471
*Benediction
*Threefold Amen

St. John Emlenton 9:30 5/12/68

*Processional Hymn
*Solemn Declaration *father, son, spirit*
*Call to Worship Page 171
*Confession of Sin Page 8
*Assurance of Pardon Page 90
Responsive Reading Sel. 61 Page 608
Hymn 475
Scripture Reading Genesis 2: 18 to 24
~~Matthew 15:1 to 9~~
mark 7-1-13
*Gloria Patri
*Apostles Creed *PAGE 11*
*Pastoral Prayer & Response
Anthem
Announcements

Offering, Prayer.
*Hymn 444
Sermon
Prayer & Lord's Prayer
*Hymn 445
*Benediction
*Threefold Amen

Salem Announcements

Special envelopes on back table for

the old folks home in Greenville.

Anyone wishing to contribute please avail
yourselves of the envelopes.

Flower Committee

Telephone Numbers

46833

JUNE 2ND. 7:30 REV. HIARK

~~LADIES~~ LADIES AID WILL
SEW. TUES. NITE.

THURS THEY WILL CLEAN CHURCH

YOUTH FELL, 6:30

471

Mothers Day 1968

Text:

As most of you probably know by now, today is Mothers Day. To which I must add, Mothers Day is for the birds. And if we wanted to use another title for this sermon we could entitle it, There are mothers and then there are mothers. Now perhaps some of you may be thinking ~~this is~~ ^{THESE ARE} rather harsh words for a day that has been set aside for honoring our mothers. And ~~perhaps it is~~ ^{THEY ARE}. But there are several reasons for my statements which have led me to think of mothers day in this light..

What is the real purpose of Mothers day? Have you ever stopped and asked this question.. Today when you go home, pick up Thursday or Friday nights newspaper, and ^{JUST} count the ads telling you to buy this for mother, or mother needs this, or no mother should be without one of these. Just before Easter the Butler radio station had a commercial which said, "Easter is fast becoming another Christmas. " Christmas is about as commercial as it can get, and Easter is fast becoming just as commercial. This is one reason why I say mothers day is for the birds. Because it is merely another chance for the merchants to fill their pockets at the expense of men, women and children who will feel cheap or out of step with society if we do not purchase something for mother, as everyone else does. Now I am most certainly ^{NOT} against anyone making a living or earning their livelihood. But the way these holidays are handled by the merchants is a disgrace.. As an example to prove my point, try buying a bouquet of flowers from a greenhouse or florist during the mothers day rush. Then return to that same florist a couple of weeks later and buy that very same bouquet of flowers and compare the prices of the two bouquets.. If I am not too far wrong you will find that the one bought during the mothers day season cost more than the other.. This is not to say that just the flower industry is at fault not by any means.. This applies to jewelry, clothing, and almost everything else. It is not the real sentiment that this day started out with.. It is strictly big business

spelled with a capital B.

Mothers day is for the birds because to some individuals it is the only day of the year in which they show any awareness that their mother is alive. If we need a special day each year to make us aware of our duty as sons or daughter, then we are in sad shape indeed. Anyone who loves his or her mother does not need a special day in which to do it. True sons or daughters look after their mother all through the year. Our love and devotion to our mothers should not be dependent upon a date on the calendar. After all was the love our mothers gave to us dependent upon it being our birthday or some other ^{SPECIAL} date? Of course not, and neither should our love in return. ^{DE} ^{DEPENDENT} ^{ON} ^A ^{NATIONAL} ^{PROCLAMATION}

Mothers day is for the birds because how can you possibly suggest or even think that one day a year can begin to compensate for mothers and their love. Of course this brings to mind the fact that there are some mothers who are not worthy of being remembered on mothers days. I hesitate to make this statement because I feel that almost anyone still has a chance if they will mend ^{THESE ARE MOTHERS & THEN THERE ARE} ^{THESE} ^{MOTHERS} their ways. But unfortunately there are some mothers who couldn't care less about their children and family. You know of them and so do I. They are ^{EVER} ^{an} ⁱⁿ⁻creasing breed. Nothing burns me up more than to hear or read of children perishing in a fire while their mother was sitting in a bar. Or children being found that have not been fed or clothed for sometime ^{WHILE} ^{and} the mother is out carousing or having a good time. These are not mothers to me. In fact I don't think we could even classify them as animals because of their cruelty. These are mothers that we are to honor and remember on mothers day? I say emphatically no. To be a mother that is to be loved and to be remembered requires a woman to behave like a true mother.

Perhaps our scripture this morning may have seemed not quite as appropriate as it should be. But we must understand a few things before we can judge it as such. The old Testament lesson is probably familiar to most of us. However we may feel about the story of creation is immaterial at this point. ~~WHATEVER~~ Whether we believe that every word found in the Bible is literally true,

or if we believe as many people do that stories such as the creation story are merely someone's interpretation of how God created the earth and everything else doesn't really matter. What does matter is that this scripture points up a very important fact and that is that man and woman have a definite responsibility not only to God but to each other.

The New Testament lesson has much more to give to us in the way of information. The Scribes and Pharisees came to Jesus to ask Him why the disciples did not observe the ritual of cleanliness. This entire matter of clean and unclean was not so much a matter of hygiene as it was a matter of ceremony. Uncleanness was contracted by touching certain persons or eating certain things. For instance a woman was unclean for a certain time after she had a child. Every dead body was unclean and every Gentile was unclean. This uncleanness went to fantastic extremes which we will not go into at this time. But after this question by the Scribes and Pharisees, Jesus answers them with an example of the observance of a ceremonial law which could very well become an actual contradiction of the Law of God instead of obedience to this Law. This concerned the taking of oaths in certain instances. A strange word is used in this scripture and it is the word Corban. This word has two meanings. One of them is, "That which is offered or dedicated to God." As an example suppose that a man had a mother or father who were in poverty and need. And suppose that this parent came to him for help. This man could avoid helping his parents by dedicating his money and all of his property to God and the Temple. This was called Corban. God offered and God dedicated. He could then say to his mother or father, "I'm sorry I can't do anything for you or give you anything because all I have is dedicated to God." So you see a Scribal regulation can be used to wipe out one of the Ten Commandments. But this word Corban was also used as an oath. A man may say to his mother or father, "Corban, if anything I have will ever be used to help you." But suppose this man had a twinge of conscience and he regretted his action and wanted to change his mind. Normally anyone would say that he saw the light and he did the right thing by repenting and wanting to help his parents. But the Scribe

said no. He would say, "Our law says that no oath can ever be broken." He would quote from the 30th chapter of Numbers which state, "If a man makes avow to Yahweh or takes a formal pledge under oath, he must not break his word: whatever he promises by word of mouth he must do." The Scribe would argue, "You took an oath and you cannot break it for any reason." In other words if a man made an oath in a fit of temper or rage, he could not take it back and do otherwise. This is what Jesus was trying to correct. He tried to show these Scribes and Pharisees that by their very rules and regulations they were compelling a man to dishonor his mother or his father. A Rabbi named Eliezer said, "The door is opened for a man on account of his father and mother." He meant that if a man had foolishly made an oath against his parents the door was open so that he could change his mind. He could overcome the sworn oath and would not be held to it.

But you see the object lesson of this story applies to us today. We still have the Scribes and Pharisees with us. These people are not making oaths against their parents but they are parading their piety so all men can see it. They observe mothers day faithfully every year and forget their mother the remainder of the year. They buy her the biggest bouquet that can be had, when what she needs is a little companionship the rest of the year. They show their love to their mother on this one day and ignore her the rest of the days. This is why I say mothers day is for the birds. If we really love our mothers we do not need someone to place a certain date on the calendar to remind us of it.

Then there is the other side of the coin where if some of these mothers would not receive a card and flowers and candy and all the trimmings, why this would be horrible. I'm sure all of us know some mothers of this type. To me this again is a disgrace to motherhood. God in His infinite wisdom created a special creature beside man and this creature is called woman. Which reminds me of the story of two friends who hadn't seen each other in fifteen years or so. They happened to meet on the street and began reminiscing. They talked about their work and families, and the one fellow asked about the other fellows wife. He told him she was fine. Then he asked say, tell me is she as pretty as she used to be? Yes she is he said, but it takes her quite a bit longer. This is what God created

A CREATURE WHO MAY BE 5. HANDLY OUT IS BEAUTIFUL WITH LOVE
to be the helpmate of man. This creature He created is the most wonderful of his
creations. Some of you fellows may give me the needle for this but I think if we
examine our feelings closely enough I think we will all come to the same con-
clusion. I think all of us can think back to our childhood and what a wonderful
person our mother was. How she loved us and looked after us and worried about us.
This is God's creation called woman and mother. God bless womankind, and God bless
motherhood. So on this mothers day 1968 I repeat once again that mothers day is
for the birds. Let us remember these mothers every day and not just today. To
each and every one of you women here this morning may I say this. Whether you
are married or single, whether you are a mother or a working girl, my prayer for
each of you is that God may richly bless each and every one of you. And may
you continue to be the guiding spirit and the inspiration to mankind that you
have been since the beginning of time. May ~~your~~ ^{THE} light of your loving spirits
continue to glow in a dark and dreary world .. And may it ~~perhaps~~ be caught by
those whose lives do not have this light and may it inspire each person that
it touches.. Let us pray.

Salem Lamartine 11:00 6/2/68

*Processional Hymn 252
*Call to Worship
*Confession of Sin
*Assurance of Pardon
Scripture St. Matthew 24: 4-8, &
37-44 2 Peter 3: 1-10

*Gloria Patri
*Apostles Creed
*Prayer ~~Book~~
Anthem
Announcements

Rev. Hiack tonight 7:30, offering

Hymn sing next Sunday 7:30 REPOSTA
128 N. MAIN. ST.

SOUTH FELL. MEETING AFTER CHURCH
INSTRUMENT 2:00 SAT.

Offering, Response, Prayer
Hymn 359
Sermon
Prayer & Lord's Prayer
*Hymn 227
*Benediction
*Threefold Amen
*Postlude

St. John Emerton 9:30 6/2/68

Processional Hymn 329
*Call to Worship Page 177
*Confession of Sin
Assurance of Pardon
Responsive Reading Sel 50 Pg 598
Hymn 464
Scripture St. Matthew 24: 4-8, 37-44
2 Peter 3: 1-10

*Gloria Patri
*Apostles Creed
*Prayer & Response
Anthem
Announcements

Rev. Hiack tonight 7:30 (offering)
Hymn sing next Sunday 7:30
128 N. MAIN. ST.

Offering, Prayer
*Hymn 188
Sermon
Prayer & Lord's Prayer
Hymn 271
*Benediction
*Threefold Amen
*Postlude

Where is God?

Text:

Last year and a portion of the previous year the cry of many people was that God is dead. Today the hue and cry of many people is, "Where is God?" This is being asked by Christians, by atheists, by cynics, and by many others classed in many other categories. The Christians ask it in disbelief at the things which are taking place in our society and in the world around us. The atheists ask it very smugly and complacently as if to say, "I told you that your God was a fake." The others are also asking it to try and discourage the believers and get them to join the ranks of unbelievers too. It is true that this is a perplexing problem and one that has caused many people a lot of concern. This includes people on both sides of the fence.

The reasons for ~~this~~ ^{ARE} this questioning ~~is~~ simple. We look at the situation in Asia and we ask, "Where is God in Viet Nam?" We look at the people who are imprisoned in Russia and their satellites ^{COUNTRIES} and we ask, "Where is God in these cases that He permits people to be enslaved?" We look at the large scale unrest in France and we ask, "Where is God in the hearts and minds of this nation?" ^{HOWEVER} [^] We don't need to look at France and Russia because we have problems of our own, and again we ask, Where is God in the riot torn cities, in the Southern states, in Washington with the poor peoples episode, and in the ~~hearts~~ ^{hearts} and minds of all Americans?" Yes, Where is God? Surely you would think in all of these conditions and circumstances we would be able to see the hand of God.

He is there all right, but the trouble is we are looking for Him to intervene somehow as he did for the Israelites many years ago. God permits man to do almost anything he wants. The old saying about giving a man enough rope and he will hang himself is ^{JUST} about how we could compare mans actions and God. Man does as he pleases and God is patiently waiting for him to come to his senses. After a while ~~then~~ we either come to our senses and turn to our Creator for help, or we become frustrated and ^{do} something drastic. But we can't blame God for the mess and turmoil we have in our world, in our country or in

our lives. We are each responsible for our actions. We heard in our scripture of Paul's letter to the Romans, that, "If by the Spirit you put an end to the misdeeds of the body you will live." All through the Bible we can find verse after verse which tells us that evil will be punished, the wicked will die, God punishes the evil and so on. Therefore many people who know some of the content of the Bible begin to ask the question, "Where is God?" But to expect God to step in and stop the evil of the world just like the snap of a finger is to misinterpret God. He is working His purpose out just as surely as day follows night. But it is to His own choosing and not ours. It is to His timetable and not ours.

Nevertheless people still are all shook up and many are coming unglued to use the modern phraseology. In a few days we will once again commemorate Memorial Day. All across the land politicians and speakers will deliver messages appropriate to the day. They will tell us of our proud heritage, and how our forefathers came to this country and founded it upon religious freedom. How we are a religious people and a God fearing nation. But they won't tell us of the attempts to take the name of God or anything that smacks of religious out of the public eye. They won't tell us that ^{an}atheists wanted the prayers and Bible reading taken out of the schools for fear that her child might become contaminated with our religious feelings.

They will tell us of the advances and strides that have been made in our country and what a wonderful nation we are. But they won't tell us of the corruption and greed and moral decay that has crept into ^{THE VERY ROOTS OF} our society. They won't tell us how this corruption and decay has infiltrated our nations capitol and how our leaders only care for themselves and the power they can ^{AND} amass. ^{AND} They won't tell us that this decay is in our state and even local governments.

They will tell us what a glorious past has been fought and won by our soldiers and all servicemen and women. They will praise the army, Marines Navy, and Air Force. They will speak highly of all of them. But they won't tell

us how we are wasting this manpower in a war that can have no victory because of the restrictions placed upon it. They won't tell us that this is the second such war that our boys have fought and died in. The other being the Korean joke.

Then we will hear all kinds of flowery praises for those who have died in the service of their country. Which is the proper thing to do. The memory of these people should be kept alive. But we won't hear one word for the poor forgotten men lying in hospitals all accross the land who have been maimed and crippled for ~~live and forgotten~~. Theirs is a much crueller fate. At least those who died were spared this torment. But think of these people. No arms, no legs, faces shot away, blind, crippled. It's not a pleasant thought, but this is something that we shouldn't forget. Is it any wonder that people are asking, "Where is God?" The truth is covered up with words, and reality is hidden from sight. It is sort of like the little boy who came home from school with a big zero on his paper. When his mother asked what it was for, he said that the teacher ran out of stars so she gave him a moon. We cover things up with honeyed words and phrases and this makes everything all right. But does it? Isn't it a fact that this type of false security only leads to a much greater degree of frustration.?

Recently I ran across the story of how the hymn America the Beautiful came into being. This hymn was inspired by a tour which the author Katherine Lee Bates made of the United States. During the summer of 1883 she traveled from the East across the country to Colorado Springs where she taught in a summer school held in that resort. She was a professor of English at Wellesley. She visited the Chicago World's Fair and was impressed with the beautiful white buildings there. She immediately named them "Alabaster Cities." The climax of the tour came when she reached the Rockies and made the trip to the top of Pike's Peak. At the sight that confronted her eyes she coined the phrase, "Purple mountain majesties above the fruited plains." She never dreamed of sharing this poem, but two years later sent it to the periodical the Congregationalist and it was published. It drew a lot of attention and was set to music by Silas G. Pratt. It has become popular not only in America but other

countries as well. In Australia the young people use it in their meetings and the name Australia is used in place of America.. In Canada it is sung substituting the name O Canada and in Mexico it is Mi Mexico.. This hymn made me think of what a great nation we have. But we are not told of the people who are being paid not to farm and grow things so that prices can be maintained, while we have people who could use this food and are starving because of the lack of it.. It certainly is strange how humans treat other humans.

Perhaps we in this country have been blessed with too much. Sometimes it seems as though everyone feels that we can never be in need or want.

~~xx~~ We have been blessed with far more than we need, but this is no excuse to squander it and waste it. We need to get back to the old values of things. We need a revival of religion and Godliness not only in our country but throughout the world. This is what is wrong with the world, the nation and ourselves. We have lost God in all areas of life. He only lives in many lives on Sunday and then He is forgotten. But we who are Christians should take the initiative and stand up and be counted. This is the time and this is the age when we should make our voices heard. Perhaps if we were to speak out here, our voice would be like the chirp of one cricket in Yankee stadium. But if each Christian begins to speak, then perhaps this chirp may become a roar.

We can give our voice to the decisions made by our leaders and we can have a big voice when the elections roll around. To use the excuse that all candidates are the same is a lame excuse. We need to become informed and vote into office men who are dedicated Church people and not atheists and cynics. This is not a political sermon nor am I trying to solve the matters of our government, But I believe there are times we must speak our minds and I feel that Memeorial Sunday is one of them. At least this year.

If by the Spirit you put an end to the misdeeds of the body you will live. Comforting words to those who are disheartened and concerned over the

apparent absence of God.. We also have the comforting words of Jesus, which to a true believer should be very heartening. Lo I am with you always even to the end of the world. If we believe as we profess, then we know that God is still in command. The phrase taken from Browning, God's in His heaven all's right with the owrld should stir the Christian to a new faith, and to a new resolve to never lose sight of the goal. To the question "Where is God?" we can answer God's in His heaven all's right with the world. Let us pray.

St. John 'S Emlenton 11:00 7/7/68

*Processional Hymn 11
*Call to Worship Pg. 188
*Confession of Sin
*Assurance of Pardon
Responsive Reading Sel. 64 Pg. 611
Hymn 197
Scripture 2 Timothy 3: 14-17
2 Peter 1: 16-21
*Gloria Patri
*Apostles Creed
*Pastoral Prayer & Response
Anthem
Announcements

Offering & Prayer
*Hymn 270
Sermon
Prayer & Lord's Prayer
*Hymn 425
Benediction
Threefold Amen
*Postlude

Salem Lamartine 9:30 7/7/68

Processional Hymn 184
*Call to Worship Pg. 188
*Confession of Sin
*Assurance of Pardon
Scripture 2 TIMOTHY 3: 14-17
*Gloria Patri
*Apostles Creed 2 PETER 1: 16-21
*Pastoral Prayer
Anthem
Announcements
NORTH FELLA 6:30

Offering, Response, Prayer
Hymn 276
Sermon
Prayer & Lord's Prayer
*Hymn 469
Benediction
*Threefold Amen
*Postlude

"Choose"

There are glad songs,
There are sad songs,
Choose, my darling, choose.

Now or never,
Still forever,
Choose, my darling, choose.

There's the playful hit and run love,
There's the faithful true to one love,
But when all is said and done love,
You must choose; you must choose.

Is it sharing or not caring?
Choose, we have to choose.

Will there be kids,
Two or three kids?
Choose, it's hard to choose.

Will they grow up in a fair world?
Will it blow up; do you care world?
This is our world; is it their world?
We must choose.

There are glad songs,
There are sad songs,
Choose, come on and choose.

Now or never,
Still forever,
Choose, we all must choose.

I have chosen; you are my love,
Is our future worth a try love?
On this world we'll keep an eye love,
If it's me, you should choose.
Time to choose-NOW!

Bible, Debates and Beliefs

Text: 2 TIMOTHY 3:16

In the latest issue of Christianity Today, there is an article entitled, "The Modern Debate Around the Bible", by Klaas Runia. Dr. Runia is a professor at the Reformed Theological College in Australia. The article he wrote dovetails and parallels some of the schooling which I received at Lancaster Seminary. There is much argument and debate today about the Bible. The debate is not so much about the authors of the Bible but of the beliefs entailed with these books of the Bible. There always has been criticism of the Bible and no one has ever argued that this should not be so. Any literary work of any merit has always had its share of critics. Indeed were the Bible never involved in criticism it could hardly be worthy of the place which it has held for so many years. But we need to look at the criticism being leveled against it and then decide where we stand in our thinking. We need to discover what it is we believe, about the questions that have been raised, and which are being raised at the present time.

There are at the present time as has been the custom three schools of thought. The conservative, the in between, and the radical, or extreme position. Karl Barth for example is considered as a conservative thinker and Rudolf Bultmann is an extremist. We shall deal with some of the thinking of these two sides and not bother with the in betweens.

Both of these men agree on one basic thing and that is, that the Bible is a human book, that is written by men. Barth states, "The prophets and apostles as such, even in their office, even in their function as witnesses, even in the act of writing down their witness, were real, historical men as we are, and therefore sinful in their action, and capable and actually guilty of error in their spoken and written word." Unquote. Bultmann agrees that the Bible is a thoroughly human book. However he goes much further in his views in criticizing the biblical texts. But beyond this the agreement between the two

ends. Bultmann has stated that the Bible must be stripped of its myths. He gave a lecture on , "The New Testament and Mythology," and according to him the Bible is full of mythical conceptions and representations that are unacceptable for modern man. Many of our leading theologians follow along with this thinking and belong to this school of thought. Some have even gone so far as to say that the traditional idea of God, based on the Bible, is dead. This new interpretation means that what is supernatural in the Bible can no longer be accepted.

All of the miracles in the Old and the New Testaments must be rejected as myths. This is also true of the miracles of Jesus. Further there never was a real incarnation. God never became man through Jesus, Because Jesus was nothing ^{BUT} ~~else than~~ an ordinary man in whom God was present in a special way. This also knocks out the belief in the Virgin Birth. This was nothing more than a legend. Then too we cannot take the resurrection of Jesus nor His Ascension too seriously either. These are all myths according to some of the leading theologians and serious thinkers about the Bible. But why is this so? Does not the Bible describe them as facts? Modern theologians do not deny this but they say that the men who wrote the Bible were telling it in their primitive way. These people thought of the universe as being three storied. Many people today still think this way. The earth is in the center of this structure, the heaven is above and the underworld is beneath. Heaven is the abode of God and His angels. The underworld is Hell the place of torment. The earth is the scene of the supernatural activity of God and His angels and Satan and his demons.

Those who believe in this picture can very easily believe in miracles. But you see it is impossible ^{for modern man} to believe in such a picture.

Bultmann has stated the real thinking of his theology when he states, quote, "It is impossible to use electric lights and the wireless and to avail ourselves of modern medical and surgical discoveries, and at the same time to believe in the New Testament world of demons and spirits." Unquote. It is here that we gain a glimpse of what many people are thinking. We are living in a very scientific age, and therefore we all want to think scientifically. In fact

3.

some of this thinking is being taught to our seminary students at Lancaster. One of the faculty professors taught a course while I was there and it had to do with the present belief crisis in religion. One of the major points this man brought out was that things that can be proved can be believed otherwise they are more or less untrue. He brought out rather strongly that the only way to look at things and the only light that can be shed is by the scientific method of doing things. The way of science is to not believe something until it can be proved. But this way is very irritating to those modern men who still believe very strongly in some of the Biblical so called myths. But if we look at our world we can readily see the ~~science~~ picture. SCIENCE PAINTS

We see machines doing things that no one ever thought they could do. We have come from the days of the horse and buggy to traveling in space in about a hundred years. In the past sixty years there have been more developments than there were in the previous centuries combined. Things are moving at such a pace that one new thing comes along and is replaced by something else before it even becomes well known. Medical science has made great strides in the past several years. We need but to point to the use of parts of the body that are being transplanted in people. Is it any wonder then that we are being tempted to say along with some of the critics, O.K. now I have believed in the story of Noah, and I want to see it proved. Or we have always believed the story of the birth of Jesus and now we want it proved to our satisfaction that it happened just like it is stated. Well you can readily see that this is pure nonsense. But this is just about how many people are acting. ~~But~~ The truth of the matter is that it is still a case of not being able to see the forest for the trees. Facts that are being uncovered today may disprove many things of the Bible. There will probably be many more facts discovered in the next several years that will further disprove some parts of the Bible. But, ~~and these facts are~~ these facts need not destroy our faith and our belief. These proven things do not mean that the Bible is a lie. It still merely shows that these human writers tried as best they could to relate what happened as they saw it or heard about it. We must continue to search for God's truth wherever we can find it. And we can still find

it in the Bible. The Bible can and does speak to men as it has down through these many years. We need not be a scientist with a scientific degree to understand it either. We can take those parts which we feel are myths and accept them for being such and still gain some insight and strength from them. We can choose to believe those stories we want ^{to believe} and we can choose to disbelieve those we really don't believe. It is as simple as that. Either way we can still be as strong in our faith providing of course that we do not forget to tune in to God's wavelength and try to have Him speak to us.

To limit God and say He is up here someplace is to really be narrow in our thinking. I think this is where we need to get away from the three storied structure viewpoint if we are to think of God in the proper way. We must begin to think of a God who can be with you and me and everyone else. A god who cannot be explained and who is not confined to one place pushing levers and pulling strings to keep the universe on an even keel. A god who is not to be confused with robots or to be thought of as being held motionless in one place catering to every whim and prayer of mankind. This is the wrong kind of God. Because we live in a world that is much more scientific than a hundred years ago we must ^{also} update our theological thinking ~~also~~. God must be thought of in the ways that ^{when we} we can best explain Him ~~we~~ think of Him. This does not mean that God is destroyed for us, nor does it mean that He does not exist. Rather it should make Him more real and alive than ever before.

The danger with all this scientific thinking is the fact that we begin to rely on man more than we rely on God. Take the field of physciatry as a good illustration. Many people go to a physciatrist today like some people go to a regular doctor. It is an easy thing to do and no one thinks too much about it. And after all as long as someone can be helped this way, there should be no stigma attached to it at all. But the point I am making is this. Some of these people will go to a Dr. Jones we will say and he helps them with their problem. Now because of the fact that they can see Dr. Jones and talk to him and he can give them the help they need they begin to look upon him as sort of a god. After all God is not seen by anyone and how can we prove He even exists? Dr. Jones

is visible and when he is talked to he answers, so why not believe in him instead of an invisible God? ~~But just because~~ This is the type of thinking that has come to the forefront of today. Man is put in the place of God. But you see this is placing things in the wrong perspective. We can take certain things and prove them, but when it comes to religion there are many things that cannot be proved. But to say because they cannot be proved, that man is greater, is completely wrong. You and I can combat this type of thinking by becoming just a little more strong in our belief. This is the age and the time when we should take to our Bibles, using whatever version suits us the best, and read it and meditate on what we read, and then give God the chance to speak to us through it. God still speaks to men today, but the main trouble is that man does not stand still long enough to listen. We don't need to throw the Bible out because some of it contains myths, or some of it cannot be proven. But we need to re-awaken the desire of people to read it and then to listen for God to speak. If we do this we will hear that voice speaking to us through all the scientific methods and knowledge of the world. God is still there regardless of what they say, and He will continue to be the ruler of this old earth regardless of what man does. So let us seek Him while He may be found. Let us pray.

St. John's Emerton 11:00 7/21/68

Prelude

*Processional Hymn 43

*Call to Worship Page 194

*Confession of Sin

* Assurance of Pardon

Responsive Reading JEL 67-Ps 614

Hymn 78

Scripture 2 TIM. 3:14-17 & 4:1-5

*Gloria Patri

*Apostles Creed

*Pastoral Prayer & Response

Anthem

Announcements

UNION SERVICES FOR AUGUST

CHARLES IF EMERTON BILLY

WAYNE WEAVER FUNERAL GRAHAM

Offering, & Prayer

*Hymn 262

Sermon

Prayer & Lord's Prayer

*Hymn 469

*Benediction

Threefold Amen

*Postlude

Salem Lamartine 9:30 7/21/68

Prelude

*Processional Hymn 272

*Call to Worship Page 194

*Confession of Sin

* Assurance of Pardon

Scripture 2 TIM. 3:14-17 & 4:1-5

*Gloria Patri

*Apostles Creed

*Pastoral Prayer

Anthem

Announcements

WAYNE WEAVER FUNERAL

NO YOUTH FELL.

Offering, Response, Prayer

Hymn 219

Sermon

Prayer & Lord's Prayer

*Hymn 254

*Benediction

*Threefold Amen

*Postlude

Ruth

Genealogy of Js, Mt 1:1-6a

Bethlehem scene of story, archaeological finds revealed that Moab was indeed place where people went to from Beth. because of famine.
Beth means House of Bread

Orpah was not ungrateful, but was obedient.
It did not mean that she did not love mother-in-law, but did as mother-in-law wanted.

Naomi meant pleasant, Mara meant bitter (Ex. 15:23)

Gleaning, (Lev. 19:9-10, 23:22)

Generousness of Boaz is generousness to foreigners, (Jer 7:5-7, Zech. 7:9-10)

This also has a place in the law, (Ex. 22:21, 23:9, Deut. 24:19-22)

Moabites were enemies of Israelites

The concern of Boaz for Ruth & her reputation

Naomi is the scheming mother-in-law

Boaz and Levirate marriage, Deut. 25:5-10

This book is symbolic parallel to Christ.
Boaz is a type of Christ, Ruth stands for the believer. Boaz paid the price to redeem his beloved, so did Js.

Also this shows God's plan for mankind.
Even though the Messiah was to come from David's royal line, a foreigner was ~~his~~ the great-grandmother of David.

Ruth The Moabitess

RUTH

Text:

This morning I would like to share with you once again another Biblical story. For all of you ladies I am sure it will be to your liking. It's a love story. Now before all of you men tune me out let me hasten to add that this is not one of those love stories such as Peyton Place, so I think that perhaps you may enjoy it too. This is a true story and this is probably what makes it that much more interesting. The story is the story of Ruth. Again, maybe most of you have heard it or read it, but it is one of those tales that never grows old in the telling. And once again I say that if you have not read this story either, then make a point of reading it sometime in the near future. It is only four short chapters, and will not require much time to read. For my background I am using the Jerusalem Bible.

The story starts out with the statement that in the days of the judges a famine came to the land and a certain man from Bethlehem of Judah went with his wife and two sons to live in the land of Moab. The mans name was Elimelech. His wife was called Naomi and his sons were Mahlon and Chilion. They settled in the land of Moab, and shortly thereafter Elimelech died. The two sons married Moab women. Mahlon was married to Ruth and Chilion to Orpah. They lived there about ten years and then both of the sons died, leaving Naomi to mourn not only her husband but two sons as well. So Naomi and her daughters in law prepared to return to their homeland. So altogether they started back to Judah. When they had started out Naomi had told the two daughters in law that they should return to the homes of their mother. Naomi said to them, "May God be kind to you as you have been to those who have died and to me. God grant that you find rest, each of you, in the house of a husband. And she kissed them." But they cried aloud and said, "No we will go back with you to your people." But Naomi argued with them and said, "You must return my daughters, why come with me? Have I any more sons to make husbands for you? I am too old to marry, and even if I were to marry this very night and bear sons, would you be prepared to wait until they were grown up? Would you refuse to marry for this? No my daughters, I should then be deeply

grieved for you, for the hand of God has been raised against me." And once more they began to weep. Then Orpah kissed her mother-in-law and went back to her people. But Ruth clung to her.

Naomi said to her, "Look your sister-in-law has gone back to her God. You must return too, follow your sister-in-law." But Ruth said, "Do not press me to leave you and to turn back from your company, for wherever you go, I will go, wherever you live, I will live. Your people shall be my people, and your God, my God. Wherever you die, I will die and there I will be buried. May God do this thing to me and more also, if even death should come between us." At this Naomi saw that Ruth was determined and so she said no more. The two of them traveled until they came again to the town of Bethlehem. When they arrived they caused quite a stir. All the women said, "Can this be Naomi?" But she told them not to call her Naomi, but Mara instead. For Mara means the bitter one and Naomi means My fair one. They arrived in Bethlehem at the time of the Barley harvest.

Now Naomi had a kinsman on her husband's side who was well to do, and of Elimelech's clan. His name was Boaz. Ruth said to Naomi, "Let me go into the fields and glean among the ears of corn in the footsteps of some man who will look on me with favor." This was the custom according to the law. The poor were permitted to come behind those who were harvesting, and whatever was left could be picked up by the poor. But the exercise of this privilege depended on the good will of the owner of the property. So Naomi told her to go and by chance she came to the part of the fields that belonged to Boaz. Boaz had just come from Bethlehem and he greeted the reapers with the greeting, "Yahweh be with you, or God be with you," and the reapers replied, "Yahweh be with you." Then Boaz happened to notice Ruth and he asked one of his servants to whom she belonged. And the servant informed him that this was Ruth the Moabitess who returned with Naomi from Moab. And the servant told him that Ruth had come to him and asked, "Please let me glean of corn and gather the ears after the reapers." So she came and has been on her feet from morning until now. So Boaz spoke to Ruth and told her that she was not to glean in any other field, and that she was to stay near his servants. He told her to keep

her eyes on whatever part of the field they were harvesting and to follow behind. He told her that he had given his servants orders that it was all right for her to glean in his fields, and that if she became thirsty she was to go to the pitchers and drink the water that his servants had drawn. At this Ruth fell on her face and bowing to the ground she asked, "How is it that I have so earned your favor that you take notice of me, even though I am a foreigner?" And Boaz answered, "I have been told all that you have done for your mother-in-law since the death of your husband, and how you left your own mother and father and the land you were born in and came to a strange land and have come to live among strange people whom you knew nothing about. May God bless you for what you have done." And Ruth said, "May I find favor in your sight, my lord, since you have given me courage and spoken kindly to your maidservant though I am not equal to one of your maidservants."

Then when it was time to eat, Boaz told her to sit down and share the food of the other reapers. When she got up to glean again Boaz gave his servants orders that they should let her glean among the sheaves by herself and to take some ears out of the bundles and let them fall where she might find them. So she gleaned in the fields until evening and when she had beaten out what she had gleaned it amounted to an Ephah of barley. Which is about one and a quarter bushel. Then taking it with her she returned to town and gave it to her mother-in-law. Naomi wanted to know where she had been and what farmers' fields she had worked in. When Ruth told her that it was Boaz, Naomi informed Ruth that Boaz was a relative of theirs. Now the custom of the Jews was that it was the duty of a deceased man's closest relative to marry his widow and to raise up children for him. This was called the right of redemption. However Boaz was not the closest relative, but that is getting ahead of our story.

Now Naomi was sort of playing cupid and she saw the chance to have things work out favorably between Boaz and Ruth. So she informed Ruth that Boaz would be winnowing the barley at the threshing floor and it was the custom at this time for a single girl to wait until the men ~~to~~ finish eating and drinking after the winnowing was done and then when the men had laid down to sleep,

the girl would turn back the covering on the feet of the man of her choice and lie there, keeping him warm. Ruth did this and in the middle of the night Boaz awoke and asked who it was at his feet. Ruth replied, "I am your maidservant, Ruth." Boaz told her that God should bless her since the kindness of her heart was greater than anything she had ever done, since she could have gone after a much younger man but chose Boaz instead. He told her that although he had the right of redemption over her, he was not the closest relative, but he would try to see what he could do. Ruth slept at the feet of Boaz until morning, when he awoke and arose before the hour when one man can recognise another and left. He didn't want anyone to know that she had come to the threshing floor. Then he told her to hold out the cloak she was wearing and he filled it with six measures of barley for her to take back home to Naomi. When Ruth returned she gave the barley to Naomi and told her what had happened.

Now Boaz went to the gate of the town and sat down. The closest relative happened to come by and he told him to sit down. Then he picked out ten of the town elders to be witnesses to the transaction he proposed. He told the relative that Naomi wanted to sell the land which belonged to their kinsman Elimelech and since he was the closest relative he had the right of redemption. The relative said he wanted to buy it. Then Boaz continued, that when he bought the land he also purchased Ruth the dead man's widow. Now this is the strange part of the transaction. Although Ruth was the widow of Mahlon, Elimelech's son, Mahlon did not count and she was actually considered as the widow of Elimelech. This was done so that the man's name, in this case Elimelech, was restored to his inheritance. The relative replied that if he had to purchase Ruth as well as the land then he could not exercise his right of redemption. Then Boaz said to the elders that they were witnesses that he was buying the land and buying Ruth as well. He said, "That you are witnesses that I buy Ruth the Moabitess, Mahlon's widow to be my wife, to keep the name of the dead man in his inheritance that his name may not die out among his brothers and at the gate of this town." They answered we are witnesses. So Boaz took Ruth and she became his wife. And we are told that she conceived and bore a son. The women of the neighborhood gave this

CHILD

a name, and they called him Obed. This was the father of David's father Jesse.

This story has two basic points which I feel are the main points about the entire story. The first is that a stranger can come into the midst of a strange people and accept them as ~~her~~ own people. This is what Reuth did. Now what is so great about this? Isn't this pretty much how the Christian ministry is? A strange man comes into a group of strangers to him, and through working with these people he gradually comes to love them and to accept them as his people. He learns to share their laughter, their tears, their sorrows, their happiness, their joy and all others things in common with them. I can truthfully say that this happens because it has happened to me. This is a joy that cannot be explained and it is certainly a wonderful thing. Some people have said that I don't seem to be a stranger here at all, that I seem to fit in as though I were a long time native or resident here. This can only be true I feel because we have been able to meet with mutual love and trust. We have been able to share this Christian experience which to me is very dear. It is only when we can meet on common ground that this ^{is} able to take place. This is where the familiar theme of the book of Ruth is brought into focus. Your people shall be my people and your God my God. This ^{is} the heart and the core of a group called a congregation and the man who is their pastor, whether he be minister or layman.

Then the other point is the very main one of this story. It concerns a mystery of God. The very last verse tells us that the son, who was named Obed, which means servant, was the father of Jesse who in turn was the father of David. Now in case you have missed the implication, this means that from Ruth the Son of God Jesus Christ descended. The story of the birth of Jesus tells us that Joseph and Mary went to Bethlehem for the census because Joseph was of the house and line of David. The true wonder of the story of Ruth is the fact that God chose a foreigner to be the ancestress of Christ. So here again we encounter the strange ways that God uses people to work His purpose out. Who would think or believe that a foreigner from Moab would marry into the Hebrew religion, become a member of it, and through the children born of this marriage become part

6.

of the ancestry of Jesus. So you see there are lessons to be learned in books of the Bible. Even books which tell a story of a plain and simple girl such as Ruth. There are many more object lessons we could use and many parallels to other stories. But we should read the story for ourselves and let it speak to us. And isn't this one of the beauties of reading the Bible? We may read a certain part of Scripture a dozen times or more and never get much out of it. But then we may read it again and suddenly something seems to leap out at us from its pages. This is a form of revelation, and many times this is how God speaks to us. But again we must point out that we need to be in a receptive frame of mind, or this revelation will pass us by. May we each one always strive to read Scripture and to have the revelation of God be revealed to us through our reading and meditation. Let us pray.

Salem Lemartine 9:30 8/18/68

Processional Hymn 18

*Call to Worship Page 201

*Confession of Sin

*Assurance of Pardon

Scripture Epistle Romans 13: 1-10
Gospel Mark 12: 13-17

*Gloria Patri

*Apostles Creed

*Prayer

Anthem

Announcements

B. Graham Crusade Sept. 7 7:30

Offering, Response, Prayer

Hymn 211

Sermon

Prayer & Lord's Prayer

*Hymn 171

*Benediction

*Threefold Amen

*Postlude

St. John Emerton 11:00 8/18/68

Processional Hymn 17

*Call to Worship

*Confession of Sin 1st Prayer Pg. 4

*Assurance of Pardon

Responsive Reading Sel 56 Pg. 603
Hymn 17

Scripture Epistle Romans 13: 1-10
Gospel Mark 12: 13-17

*Gloria Patri

*Apostles Creed

*Prayer & Response

Anthem

Announcements

UNION METHODIST CHURCH

Offering & Prayer

*Hymn 275

Sermon

Prayer & Lord's Prayer

*Hymn 79

*Benediction

*Threefold Amen

*Postlude

Love Is The One Thing That Cannot Hurt Your Neighbor
(Romans 13: 10)

Text Romans 13: 10.

In looking for an appropriate theme for this Sunday, the United Church calendar had the two Scripture lessons which we heard read. The events of the past weeks and months should certainly cause us to take a close look at the words that were written such a long time ago. Many people think and feel that the words of the Bible are not quite relevant today. They only applied 2000 years or so ago. But if we examine the words of both Jesus and Paul we can find answers for our present day and age.

If we look close at the confrontation that Jesus had with the Pharisees we can see at once that their motives were not exactly pure. They came to Him hoping to trip Him up and to get the goods on Him so they could destroy Him. First they flattered Him and coated their words with honey so the following words would not seem to be damaging to Jesus. Men operate sometimes like this today. This isn't a new thing under the sun. They told Him, "Master, we know you are an honest man, that you are not afraid of anyone, because a man's rank means nothing to you, and that you teach the way of God in all honesty. Is it permissible to pay taxes to Caesar or not? Should we pay, yes or no? Here is where they thought they had the trap ready to spring shut on Him. If He answers, no don't pay taxes but just be true to God, He is talking against Caesar and this is treason. But we are told He saw through their hypocrisy and asked for a coin. His answer "Give back to Caesar what belongs to Caesar and to God what belongs to God," was a real shocker for these people and totally unexpected.

Then if we look at the words of Paul we see that he is admonishing the people to obey the laws and to be law abiding. To not be afraid of the magistrates. Only the criminal needs to be afraid of authority. Then he tells them the Commandments are to be kept and not forgotten. But one thing to remember, is ^{THE} ~~one~~ ^{IMPORTANCE} of the two Commandments that Jesus said were ~~the~~ most important. The first one is to love God completely. The second is to love your neighbor as yourself. Now Paul is re-iterating these words. He tells them, "Love is the one thing that

cannot hurt your neighbor." Yet if we look at our society today, we do not see much in the way of love. Instead we see hatred. We see this hatred in our national politics, between men and between parties. We see it between races. We see it between religions. And we even see it in our Churches. Many of the movements that started out in this country legitimately have become nothing more than an excuse to do whatever one pleases and to disregard the rights and privileges of everyone else. This may include fire bombing someone's home or business. Or it may involve sniping at someone with a rifle. Or even demonstrating by smashing windows and store fronts. No one seems to care what happens just so we keep the headlines aglow by showing that we have a cause we are doing these things for.

In a recent issue of Christianity today, there is an article about the National Council of Churches. It points out that at one of their recent sessions a policy statement was proposed and passed by an 81-6 vote, ^{IT STATED} ~~that~~, "We recognize that when justice cannot be secured either through action within existing structures or through civil disobedience, an increasing number of Christians may feel called to seek justice through resistance or revolution." Unquote. Now this is a group made up of very learned and able men. They are supposed to represent Christianity too by the way. If this is the message that Jesus spoke then, I think I am reading His message wrong. He never advocated hatred and violence. His message was one of love for one another. And this isn't just my idea either. In the same issue of Christianity Today is a summary of the news. It is entitled, "Back to Violence as usual." The very first sentence is, "1968 may go down as the year in which the world tried to cope with a rising tide of violence while ecumenical assemblies sought to encourage it." Unquote.

We have had all types of violence in our nation. We have had several prominent people shot. Then the hue and cry arose that we should have gun legislation and every politician worth his salt proposed it so the measure would carry his name tag and identify him as being on the right track. This past week someone tried to assassinate the premier of Greece with a ^{THEN WITH FIRE BOMBS} ~~fire~~ bomb. I made the facetious remark to someone that we need gasoline control laws so that the threat from fire bombs will be non-existent. Now of course this is ridiculous. And I think

just as ridiculous is the thought that registering guns will stop crime and violence. Why don't we register all paring knives, carving knives, pocket knives and screw drivers? All of these can and have been used to commit murder. Of all the proponents of gun legislation I have not heard or read of any ^{ONE} of them making any kind of remark concerning the looting of a store in Watts this week, and the stealing of over one hundred guns and ammunition. Have you? ^{YET THIS IS ONLY ONE INSTANCE & IT HAS HAPPENED MANY TIMES} I think the time has come when we should call a spade a spade. That we should stop protecting these people. That we should start treating them as criminals. Do you know why the disturbance started in Watts this week? ^{BIG BAD} Because the brutal police were arresting a woman for being drunk and disorderly. ^{EXAMPLE IN HOLLYWOOD ON FRIDAY} I think we have come to the point in this country where we are afraid to do anything to these people because they happen to have black skins. The laws have been made for the black as well as the white. I do not think that any white man should receive any preferential treatment because he is white. If he is guilty of a crime then he deserves to be punished. And I think this applies to all Americans as well.

We have many ministers and priests leading protests and marching for different causes. I think that perhaps some of this is o. k. In a conversation I had with a certain minister friend of mine the talk rolled around to civil rights as it usually does today. He was telling of a minister he knows who went down to Mississippi and marched carrying a placard. He came back and was telling of the courage it took to march such as that. ^{MY FRIEND} Paul said he told him that it didn't require ^{QUIRE} too much guts to march with a couple hundred thousand other people, but it does require guts to stand up in his pulpit and point out the issues that should be pointed out within his own congregation. This thought has been in my mind all week. I agree with this. In the musical comedy, "The Music Man," the lead male part ^{OF PROF. HAROLD HILL} (and for the life of me I can't remember the man's name, ~~he~~ was played by Robert Preston in the movie version), ^{AND} well ~~anyhow~~ one of the songs he sings tells of the problem involved in the little town he comes to. ^{WHICH IS RIVER CITY} He sings ~~that~~, "You've got troubles. Right here in River City." ^{WELL, WE CAN SAY THAT} We have troubles right here in (Lamartine or Emlenton). We can go out that door and talk all we want about civil rights, but actually are we in a position where this is a problem for us? Of course it isn't. But we have other

problems here. We have problems of people who need help financially and otherwise. We have people who do not go to any church and they need to be contacted and asked to come to worship God and accept Jesus Christ. ^{WE HAVE THE PROBLEM OF YOUNG PEOPLE} Yes we have problems and we don't need to run down to Little Rock Arkansas, or Mississippi, or anywhere else for that matter. Jesus said something which is too often overlooked by all of us. He said, "Before you take the splinter out of someone else's eye, first take the beam out of your own." Someone else has coined the expression a different way. He said sweep the dirt from in front of your own door before you sweep someone else's. But the gist is the same, that we should take care of our own problems and when we have them cleared up, then start on somebody else.

An Episcopal priest was spending his vacation in the backwoods country and he lost his way while out for a stroll so he stopped at the first farm he came to. The old farmer told him how to get back to his destination, and the priest thanked him and then struck up a conversation with him. During their chat he told the farmer who he was and the farmer told him that he too was an Episcopal. The priest wanted to know to what parish he belonged and the farmer said he didn't know anything about any parish. He asked him, "well then who confirmed you?" The farmer said he didn't know anything about that either. Then how can you be an Episcopalian, the priest asked? Well you see it was like this the farmer said, "Last winter I went to church and it was called E-piscopal and I heard the preacher there say, that they left undone the things they oughter done, and they'd done some things they oughter done, and I says to myself, "that's my fix exactly," and ever since then I've been an E-piscopalian. Now this is the way many of us act. We know what we should do and we know what we should be doing, but somehow or other we seem to have lost sight of these things. We should be trying to bring others not only into the church but to Jesus Christ. Yet we go about it in such a way that we actually do nothing toward this end. We seem to be trying to keep our own little churches sort of like an exclusive club. It's only open to certain people and if they don't meet our standards or the standards we have sort of set up, why then these people are completely unacceptable. In many respects our churches throughout our country are run like closed shops. In order to belong you dress a certain way or earn a certain amount, or meet some other man made rule.

Jesus said to go into the world and baptize all men, ~~in the name of the Father and Son and Holy Spirit~~. This means all men, and not just some of them, or those we feel are acceptable for our churches. We need to start loving our fellow men and start taking care of our own problems before we start trying to settle everyone else's problems. Our love as Christians should shine forth in our lives like a beacon for others to see. We should be the exemplification of what Jesus was. We should be striving to reach the unchurched, the unlovable and those who are rejected by others. Did Jesus spend his time with those who were well off and who thought they were better than anyone else? No, He didn't. His time was spent with the sinners and the rejects of society, and this was the label the Pharisees and the Scribes tacked on to Him. This is the label that you and I should wear and wear it proudly. We should be seeking to grow a little closer to our Master, and our prayer should be as the poem entitled "My Daily Prayer," by Grenville Kleiser. Repeat, Pg. 229 The Best Loved Religious Poems. If we could each live and act in this way our lives would not only be more complete, but we could be the instruments through which the kingdom of God would be greatly advanced. Then the love that is needed in our time would become a reality and we would each one come to know as Paul said, "Love is the one thing that cannot hurt your neighbor." Let us pray.

Salem Lamartine 11:00

8/25/68

*Processional Hymn 249

*Call To Worship Page 203

*Confession of Sin

*Assurance of Pardon

*Scripture I Kings 22; 1- 40

*Gloria Patri

*Apostles Creed

*Pastoral Prayer

Anthem 480

Announcements

Billy Graham Sept. 7th (Sat.) 7:30

CHOIR PRACTICE WED. 7:30

Offering, Response, Prayer

Hymn 394

Sermon

Prayer & Lord's Prayer

*Hymn 232

*Benediction

*Threefold Amen

*Postlude

In God We Trust

Text: I Kings 22: 6c

'March', they replied 'Yahweh will deliver it into the power of the king.'

Our text for this morning may seem rather remote and far removed from reality, but it serves a purpose which we shall see very shortly. Have you ever stopped to ponder the motto, "In God We Trust,"? Or perhaps the portion of the pledge to allegiance to our flag, "One nation under God"? We maybe have heard them so often they have lost their real worth to us, and yet do they really mean what they are implying or saying? Before we answer that I think we should take a look at this Old Testament lesson to see some of the background behind it.

The Scripture for this morning pointed out the last chapter in the troubled life of king Ahab. At the time of this story, he had secured for his kingdom three years of peace because of the victories he had won over Syria. But Syria had kept the town of Ramoth in Gilead and refused to give it up. This had troubled Ahab and he was convinced that he should do something about it. Now the occasion had arisen and he saw glorious victory for Israel and glory for himself. This was the first time a king of Judah had come to the capital of the kings of the kingdom of Israel. Jehoshaphat was wealthy, prosperous and very successful in the wars he had fought and Ahab saw his chance to use him. But individually the little kingdom of Israel or the little kingdom of Judah could not stand a chance against Syria. But together they could. Now to sort of bind the union together it was proposed that the daughter of Ahab and Jezebel, Athaliah by name, would marry the son of Jehoshaphat, and his name was Jehoram. Now it is not certain about the dates but it is thought by interpreters that it was in this connection that these two kings got together on this occasion.

The difference between the two men was the fact that Jehoshaphat was a pious and religious man, and Ahab was a sly scheming conniving man. So when Ahab proposes his plan Jehosaphat inquires just what would Yahweh, or God say about this. So Ahab trots out about four hundred of his very special prophets and like the parrots that they were they said that the venture had God's blessing and would succeed. Jehoshaphat appears to not be too impressed with this legion of prophets,

and inquires if perhaps there was not a more legitimate prophet to consult. He probably knew that either Ahab or Jezebel or both had either paid these prophets to foretell good things, and perhaps their very lives were threatened by Jezebel as she had disposed of all the prophets who stood in the way of her and her husband. It is wondered if perhaps Jehoshaphat had been thinking secretly of Elijah. Since the judgement he had prophesied for Ahab, Elijah had not been seen. But here Ahab admits that there is one man who could prophesy but he hates him, because his prophecies do not tell of bright rosy pictures for him. So he sends one of his servants to get him and on the way the servant instructs Micah to say the same thing that all the rest have said. Micah by the way is not the Micah we know as one of the minor prophets, since Micah lived a century and a half later. So Micah comes before the two kings and prophecies exactly the same thing as the others. But Ahab is quick to sense that Micah is not telling the truth but is more or less mocking him. So Ahab has stuck his chin out and asked for the truth and Micah obligingly gives it to him. He predicts that an evil spirit has caused the other prophets to lie, and that Ahab will die in this battle. This infuriates one of these prophets so much that he strikes Micah on the face. At this the king commands that Micah be put in prison and fed only bread and water until he returns safely. Then Micah puts the icing on the cake and replies that if Ahab does return then God did not speak through him.

But Ahab is unwilling to not go through with his plan and he makes the necessary arrangements to go ahead. But he is a little worried, so he decides to use a disguise and perhaps the Syrians will not see him. But the Syrians are anxious to dispose of Ahab and they attack Jehoshaphat thinking it is Ahab. When they discover their mistake they seek him elsewhere in the battle. But unfortunately for Ahab one of the soldiers shoots an arrow which pierces between two pieces of armor where they meet, and Ahab is mortally wounded. During the course of the day he dies. They carried their dead king back and buried him in Samaria. The chariot which had become full of his blood during the day was taken to the pool at Samaria and washed, and the dogs licked the blood, and the prostitutes of Samaria washed and bathed in it as Elijah had predicted. So this was the end of the reign of a

king who had built cities, and ivory palaces, and who had fought like a hero against the enemies of his people, and yet, he never knew how to rule his own house. This is the story of Ahab and how he refused to listen to the words of God.

Now we can take this story and make some startling comparisons. In our present country and in our present day world can you see anything that should hit home to us? There are several things of which I thought when I was doing some research for this sermon. The first was the mottoes or slogans which we use so frequently and so familiarly. We take the story of the Pilgrims and we wrap it up in a nice little package and we school our children ⁱⁿ all of our schools, especially around Thanksgiving, about how they came over here to worship God as they saw fit. And how our country was founded upon the principle that, "In God we trust." We are one nation under God. Now of course these things are all true. I am not disputing that, nor am I disputing that they should not be taught to our children. But what I am disputing is the fact that we as a nation have become many, many steps far removed from being a nation under God. The God too many people think of is the one that is mentioned on our currency, and only because of the fact that the more of this paper or coin we have, the bigger and better we are. But who is kidding who? The standards that our very wise forefathers worked so hard to make a certainty in our lives and the lives of those who follow after us, are slowly being done away with. We have removed prayers from school, because we must not subject someone's child with something his parents don't want to believe. Mustn't tarnish the mind of one families kids, but think nothing of the fact that one of the founding principles of this nation slips down the drain.

Then think for a minute how the name of God is so irreligiously used throughout our land. During the Republican convention we heard the name of God slip in several times. We shall probably hear it several more times this coming week when the Democrats convene, and we will probably hear it a few more times during the campaign. It seems to be the thing to do. Mention the name of God and you are sure to get the votes of the Church people. And even if there are some unbelievers in the crowd they probably won't be offended, because the name of God and His Son for that matter are sullied and used so irreligiously every day, that

we have become accustomed to its use in our lives. Aren't we after all "one nation under God?"

Then think for a minute if you have not heard the phrase, "God is on our side.." Every time we get into a little conflict or a big one, we want to justify the loss of lives and the wasting of human beings by stating that we are doing it for God. Our cause is just. After all in God we trust. But is God actually leading us in the destruction of life and property and other creatures of God? I have often wondered this and perhaps you have too. The message of the New Testament and the message of the Old Testament clash right at this point. The New is a Gospel of love and the Old is a Gospel of an avenging God. It is difficult to believe one and disbelieve the other. But the only thing we can do is to accept both and maybe not question the motives of God down through history. The really important thing for us to do is to not jump to the conclusion so quickly that God is for us, and against everyone else.

Then there is one disturbing thought about our nation. There have been arguments that no prophets have come forth since the ones we know and read of in the Bible. If this is true then God has ceased to work in the world. There have been prophets down through the centuries and there are prophets today, and there will be prophets in the future. We can be certain of this. There are those who would or will argue with this thinking, but, we cannot see the prophets if we do not recognize them for what they are. Would you say that there is anyone who is a prophet in our nation today? I would, and I believe him to be Billy Graham. He pointed out several years ago that we are decaying from within. And what is going on in our nation today? Are these signs of health and security? He prophesied that our government would contain people who were not the God fearing people they should be. And what do we have in many, many areas of our government? We need but look around us and we can see that our nation needs not only prophets, but we need to heed their advice.

The story of the four hundred prophets telling Ahab that God was with him has a parallel in our nation also. In each one of the churches in our land is a pulpit. From this pulpit is supposed to come prophetic preaching. In many parts of our land this is not being done. Preachers have abandoned this role

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for one of being experts on everything from politics to war strategy. Now I am not saying that I am a prophet, but I am saying that this pulpit as well as all others should be used for the spreading of God's word and for no other purpose. To do anything else is to not be doing the will of God. We need to each one become a little more concerned with where we are going and where we are headed as a nation. The only saving grace that can come to us as a nation is to instruct and to teach children about God and perhaps the future generations can undo some of the harm that has been done. But in the meantime you and I can do all that we can to combat the ungodliness we encounter by the living of the Christ centered life. This is our duty and this is our responsibility as a Christian. God grant that we can be equal to the task. Let us pray.

Salem Lemartine 9:30 9/1/68

*Processional Hymn 4/
*Call to Worship Page 205
*Confession of Sin
*Assurance of Pardon
Scripture Epistle Galatians 6: 1-5
Gospel Matt. 20: 1-16

Gloria Patri
*Apostles Creed
*Pastoral Prayer
Anthem 477
Announcements

B. Graham Sat 7th 7:30 Pgh Tickest

bus leaves 4:45, Sack lunch

44 K. M. FOR 19 M. NE

LINDA HAYS ORGANIST

Offering, Response, Prayer

Hymn 472

Sermon

Prayer & Lord's Prayer

*Hymn 229

*Benediction

*Threefold Amen

St. John's Emerton 11:00 9/1/68

*Processional Hymn 23
*Call To Worship Pg. 205
*Confession of Sin
*Assurance of Pardon
Responsive Reading Pg. 618 Sel 71
Hymn 13/
Scripture Epistle Galatians 6: 1-5
Gospel Matt. 20: 1- 16

*Gloria Patri
*Apostles Creed
*Pastoral Prayer & Response
Anthem
Announcements

B. Graham Sat. 7th, Pgh. 1v 4:45
sack lunch

Offering, Prayer

Hymn 262

Sermon

Prayer & Lord's Prayer

*Hymn 372

*Benediction

*Threefold Amen

*Postlude

Labor Sunday

Text; Galatians 6:5 Everyone has his own burden to carry.

Tomorrow is labor day and due to this fact today is considered as labor sunday. Therefore it is apropos that we direct our thoughts and thinking to labor.

Our text for today could be paraphrased to read another way.

Our text is taken from the 6th chapter of Galatians the 5th verse which reads, "Everyone has his own burden to carry." Now to meet the wording of our present day work world we could paraphrase this verse, and it would probably say, "everyone has his own weight to carry." Or, "Everyone must be able to cut the mustard." But to take this verse out of context and to use it as we are, makes it sort of seem like it should have more added to it to give it more meaning. But what would we add? "Everyone has his own burden to carry or else." Or else what? Or should we state that, "Everyone has his own burden to carry, so that such and such will come to pass?" I think we first need to define why each man must carry his own burden, and why each man.

Have you ever watched two well matched football teams playing a game? In order for either team to move the ball they must work together as a team, or as a well organized unit. Or how about a marching band or marching unit. Each one must make the proper move at the proper time or the result is chaos. Now we could use many other illustrations to point up this fact. But it all adds up to the end result that in order for any group to function well or properly they must work together. This is no less true in our modern day working world. How many times have we seen crippling strikes take place not only here but in all areas of our country? Many of these strikes have hampered and crippled not only the industry involved but other companies who need or make use of its products. Does this type of thing make for harmony or unity in industry? We know it doesn't. But labor and management need to look to themselves for the answer. We can argue pros and cons about both sides. Now we are not going to become enmeshed in a discourse on the whys and wherefores of labor disputes. Let us just suffice it to say that when labor and management get out of step with each other then

neither one is carrying his own burden. This is usually brought about because one side usually forgets that there is another side. In other words labor which is usually represented by a union, forgets that management has a side to offer too. Management on the other hand seems to forget that there is such a thing as labor. It all amounts to a vicious circle. It is sort of like the city boy who was visiting his cousin in the country. They were walking through the pasture when the boys heard a peculiar buzzing sound. The city boy started to investigate, but the country boy grabbed him by the arm and hurried him away from that spot. Lets get out of here he shouted, it's a rattlesnake and if you go near it it will strike. Gosh replied the city boy, do they have unions too? But you see we need both unions and management. But what we need most is dedicated men and women on both sides who are ready and willing to carry their own burdens. We need people who will be just and fair, and willing to compromise once in a while. And we need the church going people to lead the way. We need to stand up and try to do things as Jesus would have done them. We have all seen the results of people in industry who shirk their duty. Who do not carry their own burdens. It not only makes it tougher on other people but it causes friction and ill will. Just think of the possibilities if everyone in labor and management carried their own burdens. They would not only each increase their respective material benefits, but the community and the nation as a whole would benefit. This is why it is important that each man be willing to carry his own burden.

Next we find that each man must carry his own burden in his personal life. Almost all of us wear many faces during the course of a day. We may wear the face of a husband, a wife, a mother, father, son, daughter, office clerk, housewife, bookkeeper, secretary, mail carrier, laborer, insurance salesman and so on. But with each face, we bear the responsibility which is connected with the face. For instance if we are a husband then we have the duty and responsibility to provide and make a home for our wife. If we are a father then it is our duty to try to raise our children the very best way we possibly can. But what is the normal thing in society today? Just the opposite it seems. We touched on this very briefly last week. A certain segment of our people seem to be trying to escape whatever

they can escape. We see husbands deserting their wives and families. We see wives trying to escape their duties and their families. Many children are leaving home as never before. In many families both the husband and the wife work with no thought whatever as to the children and what they will or may do in the absence of both parents. Then we rant and rave about juvenile delinquency. I even know of cases where a baby sitter is hired and the pay of the sitter is or comes close to the amount of the wife's pay. So what pray tell would be the advantage of this wife working? But you see, that isn't the point. We are living in a society today that doesn't want to carry it's burden. The object of the game is to let someone else carry the burden or as much of it as they will. Just do only what you absolutely have to do in other words. Part of this I think is due to the fact that we have more giveaway programs in our country than we have ever had in our history. And there is talk of increasing this even more according to one of the candidates running for the presidency. It has even been said by one of the political parties that they want to take care of us from the cradle to the grave. Some of this care is necessary and worthwhile. However much of it is a downright waste. If all this care amounts to ^{is} giving handouts to people, or giving them something for which they need not work or earn, then it is not the proper thing. Now don't get me wrong. I believe there is a need for some of this welfare. But we have gotten ridiculous with some of it. You and I both know of cases where the undeserving are getting assistance and handouts simply because they happen to know the right person or party. Again I say I am not going to give a dissertation on politics or the welfare state. But the point I am making is this. Our country was founded by men and women who believed sincerely that each individual was responsible for taking care of himself and his family. This meant caring for his own debts, looking after his own property, and trying to provide for his old age. Carrying his own burden in other words. Now I am still old fashioned enough to believe that this is just as true in the year 1968 as it was in 1776. But unfortunately the general feeling we have is that if we can't get by on our own then someone ^{else} will take care of us. If we can't carry our own burdens then someone else will do it for us. What difference does it make? But

you see we not only have the obligation of carrying our burdens, but we have the moral responsibility to carry them. Each man should be trying to care for himself and his family to the best of his ability. Now this may require him to be thrifty, persevering, ^{STICK TO IT EVENERS} wise and perhaps discipline himself to the point where he may have to forgo a few of life's little pleasures in order to meet this goal. But if we each try to carry our own burdens in our personal lives it will not only benefit us, but it will benefit our friends and neighbors and strengthen all of us. And it will place less of a burden on generations yet to come.

Then each man must carry his own burden in his spiritual life. Too often in the past we have relegated religion to only a Sunday type of thing. When we mentioned religion it meant Church and that was on Sunday. But we have come to realize that the other six days of the week count too. We have come to realize that a person should be a Christian on Monday, Tuesday or Saturday as well as on Sunday. Our Christianity should go with us wherever we go every day. An article in Christianity Today points out that, "Too many Christians think that work is either a curse or, at best only a practical necessity." Work was endorsed by the founder of Christianity. Jesus in other words. He not only worked Himself, but made reference to it many times. He told the story of the workers being hired to work in the vineyard. He said that, "The worker is worthy of his hire." If we can look at work as being not only a necessary ^{THING} ~~and~~ but as something ordained by God then perhaps we can have a different outlook about the entire subject. The story is told of the farmer who was asked what time he went to work in the morning, and he replied, "Son, I don't go to work in the morning. I'm surrounded with it when I get up." Now this is one way to look at it. But perhaps if we surround ourselves with an attitude of love for work then maybe we can use work for the proper purpose. Many times work is a drudge and many times we can get bored with it. But if we try to keep the thought that we are doing something worthwhile it may take on new meaning. Sir Christopher Wren, ^{FAMOUS BRITISH ARCHITECT} told of stopping to talk with some stone masons who were laboring at their trade. He asked one fellow what he was doing and he received the rather grudging reply,

"I'm laying stone can't you see?" He asked a second man the same question and he replied, "I'm laboring to get this stonework done." The third man he asked answered, "Why sir, I am building a cathedral." You can readily see the difference in attitude. To the other two men it was a drudge, a bore, a necessary evil. But to the third man it was a labor of love. He could see the end result of what he was doing. It was almost as though he was laboring for the Lord. This is the way we should approach our work. I know that oftentimes we are doing jobs that may seem menial and worthless to us. But if we each approach our work, no matter how trivial it may seem. Whether it be running a machine, sweeping floors, washing dishes, digging a ditch or whatever, if we think that each job we do is done for the Lord, then perhaps we can carry our burdens as God intended for us to do. A familiar hymn tells us,

Go labor on; spend and be spent, Thy joy to do the Father's will:

It is the way the Master went: Should not the servant tread it still?

Go labor on tis not for nought: The earthly loss is heavenly gain:

Men heed thee, love thee, praise thee not; The Master praises; what are men?

Go labor on while it is day: The world's dark night is hastening on:

Speed, speed thy work, cast sloth away: It is not thus that souls are won.

Toil on, faint not, keep watch and pray, Be wise the erring soul to win:

Go forth into the world's highway, Compel the wanderer to come in.

Let us pray.